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WOMAN'S WORK FOR WOMAN.

Vol. XII. OCTOBER, 1897. No. 10.

Inscrutable to human view is the removal of Mr. Lyman, on the threshold of service in Siam. He died after nine days of "pernicious fever." Dr. J. B. Thompson, who had gone to his side, has sent full particulars of the sadness—and the sweetness—of his departure. "Burning with thirst, he said to his wife, 'Do you know what I would like? I would like to drink from the river of the water of life, which flows out from the throne of God.' He suddenly lifted himself half off the bed and, with a look of intense joy on his face, pointing upward, exclaimed, 'Crowned, crowned.'" He was laid in Bangkok cemetery, U. S. Minister Barrett assisting in the service. "Christian manhood and ripe attainments" is the universal testimony. Together with prayers for the bereft wife, "as nearly heart-broken as a trusting child of God can be," must blend our thanksgiving that she is "wonderfully sustained." The Petchaburee circle have taken Mrs. Lyman to their hearts and will not hear of her leaving Siam.

First of all, as our societies gather in prayer-meetings this month, let us unite in hearty thanks to God that He has called an increasing number of medical women into missionary service these last years. Has the noble profession of medicine ever made a nobler contribution to the good of our race than through these bands of healing women, gone abroad into lands of darkness?

Next in order, let us thank our good doctors who, for the time being, have cheerfully laid aside their accustomed surgical instruments, medicines and accounts in order to wield their pens for us. Have they not been generous with us? No class of missionaries might more excusably plead off from writing home. Let them rest assured that neither they nor their work will be the losers for this service.

As for those doctors who have not reported this month:—Dr. Bradford, at the time for writing, had but just returned to Tabriz, after furlough, and was every day on her feet overlooking carpenters at the Whipple house, which is in process of conversion into a hospital; Dr. Mary Bowman, having rode away from the heat of Nan to reach a place where she could get leisure for writing, had been suddenly called back to attend a little girl with a fractured thigh; Dr. Jessie Wilson was off on a three months' itineration, far from any post-office, and, we sorrowfully add, while at Senneh, typhoid fever declared itself, and Dr. Geo. Holmes was summoned by telegraph to get her home; Dr. Lillias Underwood was nursing her husband, who had a run of fever; Dr. Mary Smith was just back from furlough; —and so of every one of the rest, we believe, if we only knew the reason of her silence, it is a good one and, what is more, she will make up the loss to us as soon as she can.

Sixty-one adults have been baptized at Hoshyarpore, India, since January 1.

At Oroomiah, Persia, dark clouds have been followed by a glow of brightness. Mr. Blackburn wrote, June 2, that, as fruit of the revival last winter, over four hundred have been added to the church, and about two hundred more would join at the next communion. This is the largest accession in any year since the founding of the Mission.

Neither are those Russian priests, with their promises of political protection, making the cle n sweep that was foreboded. Though the greatest worldly temptation that has been set before them in many years, the evangelical churches of Oroomiah have been but slightly moved as yet.

Korea Mission opened Annual Meeting at Seoul, August 31, and Mr. Speer expected to be present.

Dr. and Mrs. Vinton and Dr. Georgiana Whiting, having gone by Russian

steamer to Gensan, Korea, for a health trip, were expecting to return to Seoul by the same steamer when they learned that it was lost at sea, the crew escaping with their lives.

THE Korean Christians of Gensan, in response to an account of the suffering in India, brought generous contributions to Mr. Swallen. One man brought $10—a very large sum to a Korean. Another, whose wages are $10 a month, brought $2 and his wife sent her two wedding rings, which in Korea are always worn in pairs, never singly. These rings are heavy and made of silver and, with a silver hairpin, constitute the chief ornaments which an average Korean woman possesses. The type of Christianity in Korea may be judged by the fact that many wedding rings as well as considerable money have been sent from Christians in our northern field down to Seoul to be used for relief in India.

THE "Year Book of Prayer for Foreign Missions" has steadily grown in favor, not simply with our auxiliary membership but in families of the church. It will be better than ever for 1898. It is now in press and as soon as these lines are read may be ordered from *the headquarters of any one* of the Woman's Boards.

DR. DENNIS' new book (see p. 282) is a "Sociological Study of Foreign Missions," ground which no book has attempted to cover before. One glance at the table of contents indicates prodigious labor. Our topics of study in November are along this very line, and the first volume is therefore a particularly timely help to leaders of the November meetings. Any public-spirited woman who knows the value of this work will try to get it placed on the shelves of the town or city library where she lives.

ANOTHER name for the roll of honor for twenty-five years' service: Miss C. O. Van Duzee, Persia, who was first in Asia Minor.

A SUNDAY service attended by one hundred heathen children, at Peking, is in charge of Miss McCoy, who went out only last autumn. That comes of being born with a Chinese tongue.

THE month of March was spent by Mrs. Fenn in teaching a class of women at San Ho, near Peking. She was confident that ten of them were Christians, though not baptized.

ASIDE from the missionaries of our own church, there are fifty-three women physicians from this continent in foreign mission fields. Five of them represent the Presbyterian Church in Canada.

DR. NEAL is getting out a book on skin diseases which he will use with his medical students at Chinanfu.

SOME of the missions are forging ahead in the matter of self-support; to any now lagging the "cut" is a prime motive for making a stride. An item of expense in one school is "Clothing, $90," while in many similar schools the girls, besides clothing themselves, pay for books and incidentals. At Peking during last New Year festivities, while the Congregational Mission school was supporting thirty-five girls and the Methodists ninety, those at the Presbyterian school were paying their board, or else went home to their parents. Shall idolatry cost what it does, and Christianity only receive?

THEY had the perfect number at Sidon this year, for the seventh class of girls was graduated and there were seven of them, while over at the boys' Academy there were also seven candidates for diploma. A large company of Syrians of all sects honored the closing exercises, where old boxes made acceptable seats.

THE first Sunday-school prize offered in Bululand was won by "a pretty, chocolate-colored boy twelve years old," and proud was he. It was a pair of little blue pantaloons with suspenders of the same. A school of forty boys, twelve of them boarders, has been run at Efulen the year past for nearly nothing.

MR. MOTT, upon returning from his grand tour, comes out very strongly in favor of educational missions, especially in India. He says they have "opened a larger number of doors for preaching the Gospel than any other agency, have furnished the most influential converts, have done more than all else combined to undermine heathen superstitions and are the chief force to counteract the secular character of government institutions.

WOMAN'S MEDICAL CORPS IN THE MISSIONS.

China.—Dr. Mary Niles, Dr. Mary Fulton, Mrs. J. J. Boggs, M.D., CANTON; Dr. Eleanor Chesnut, SAM KONG; Mrs. C. W. Swan, M.D., KANG HAU; Mrs. Jos. Bailie, M.D., SOOCHOW; Dr. Eliza E. Leonard, PEKING; Dr. Mary Brown, Mrs. R. M. Mateer, M.D., WEI HIEN; Dr. Anna Larson, ICHOWFU; Dr. Jennie Hill, Mrs. R. H. Bent, M.D., CHININGCHOW.

India.—Dr. Jessie R. Carleton, Dr. Emily Marston, AMBALA; Dr. Helen R. Newton, FEROZEPORE; Dr. Maud Allen, JAGRAON; Dr. Bertha T. Caldwell, ALLAHABAD.

Japan.—Mrs. J. B. Porter, M.D., KYOTO.

Korea.—Mrs. H. G. Underwood, M.D., Dr. Georgiana Whiting, SEOUL.

Laos.— Dr. Mary Bowman, NAN.

Persia.—Dr. Emma T. Miller, OROOMIAH; Dr. Mary E. Bradford, TABRIZ; Dr. Mary J. Smith, TEHERAN; Dr. Jessie Wilson, HAMADAN.

Syria.—Dr. Mary Eddy. BEIRUT. (Itinerating dispensary in Mt. Lebanon.)

NURSES.—Miss McKillican, PEKING, China; Mrs. Crozier, in charge of dispensary, SOOCHOW, China; M ss Foster, MIRAJ, W. India.

En route.—Dr. Mary L. Burnham, to Shantung, China; Dr. Eva H. Field, to Korea; Miss Esther Shields, nurse, to Korea; Mrs. Cyril Ross, M.D., to Fusan, Korea.

Under appointment.—Dr. Mary Alice Ayer and Dr. Frances Fenton Cattell, to Soochow, China.

Soon to be appointed.—Dr. Alice Fish, to Korea.

TOTAL: Physicians, thirty-two; Nurses, four.

"Beside the unveiled mysteries
Of life and death, go stand
With guarded lips and reverent eyes,
And pure of heart and hand.

"So shalt thou be with power endued
From Him, who went about
The Syrian hillsides, doing good
And casting demons out.

"That good Physician liveth yet,
Thy Friend and Guide to be:
The Healer of Gennesaret
Shall walk the rounds with thee."

THE MEDICAL MISSIONARY AND HER WORK.

PERHAPS it would be well to begin by saying a few words about the qualifications of a medical missionary. The first requisite is an unselfish, earnest Christian character, and next comes practical knowledge of the various branches of medical science. It is not enough to graduate with honor or to be at the head of the class; practical experience at the bedside and operating table is necessary. A great many young men and women in America go direct from the class-room to independent practice of medicine, and in America this will do, because in serious cases there is always opportunity for consulting with older and wiser physicians; but it is different here. In the interior of China physicians are widely separated. At some stations there are two physicians, perhaps a lady and a gentleman, but even then practical knowledge is necessary. For instance, the lady doctor is called to an obstetric case; a dangerous operation is the only hope of saving life and she will either have to perform it alone or leave it undone. There are but few places in China where a gentleman would be admitted at such a time. Then there are necessary absences—itinerating, furloughs, etc., when the care and responsibility of hundreds, perhaps thousands, of patients are thrown upon one physician. There are plenty of opportunities for practical work in America under the direction of experienced physicians, and the prospective medical missionary must avail herself of such opportunities.

In speaking about the work of the medical missionary it might be said, first, that it is scriptural. The Lord and Author of missions went about healing the sick as well as preaching the Gospel of the Kingdom. Medical work is also an important evangelistic agency. Many conversions are traced to medical work. Mr. W., a clerical missionary in China, who also does some medical work, asked an inquirer what it was that first made him want to become a Christian and he received the answer: "I saw you washing a beggar's sores and I concluded that there must be something worth having in a doctrine that can make an educated man, a scholar, stoop to wash the sores of a beggar."

Many patients come one or two hundred miles, sometimes more, and in addition to the treatment they usually hear the doctrine, and if any interest is shown they receive tracts. In this manner the Word is carried to distant places.

The medical work is also an important

agency in breaking down prejudice against foreigners. Dr. J. was suddenly called to another station to attend a fellow missionary who was very ill, and after traveling a part of the night he came to an inn

LAOS MAN ASLEEP IN THE CHAIR BESIDE HIS CHILD UPON WHOM DR. BRIGGS HAS JUST OPERATED IN LAKAWN HOSPITAL.

where they showed no inclination to receive him. As he was vainly trying to get food and shelter, a man stepped up to him saying that he had been treated at the dispensary fifty miles away and, after some polite inquiries, he called the landlord, introduced the foreign physician, ordered tea, and there was no more trouble about getting food and shelter. Foreigners have been well treated at that inn ever since.

The medical missionary work is many-sided. There is the dispensary where thousands of all classes and conditions are treated every year. There is the hospital. This is more important from an evangelistic standpoint. Many remain at the hospital for days or weeks, where they hear the Gospel daily and have time to ponder it and sometimes they are converted there. Next in importance come the professional calls in the homes of the people. Doors are opened to the physician among rich and poor which would not be opened to any other foreigner. Medical itineration is perhaps the least important branch.

Lastly, a medical missionary's work includes teaching medical students. It is to be hoped the time will soon come when China will have well equipped medical colleges, but at present the majority of foreign physicians have to teach more or less medicine, some taking their own assistants only, others taking students, through the regular curriculum of a Western medical college, with the view of training them to be independent practitioners among their own people.

Anna Larson.

THE MEDICAL MISSIONARY 'PREPARING THE WAY.'

A call to go to Pakkong, a town sixteen miles away, and A King and I are off. A King is an advanced medical student. We take our lunch with us and hastily go aboard the steam launch which has been called for us. It takes long to get up steam and to start, and all the while we know the case is urgent. We hope we may save a life. We hope we may bring tidings of a Saviour to those who have never heard. We hope, through an influential family, Christianity may gain a foothold in a new place.

Arrived at the town, it is dark. À King, a young unmarried woman, under my protection,—strangers in a strange place. No guarantee for our host except his need of help. We reach the house. Alas! one glance at the face of the patient, one touch to the wrist, and there seems little to hope for. Nevertheless we must try. Patients that have seemed as low have recovered. It is not in this one's favor, though, that she has little feet and has been brought up delicately. It makes her chances less.

A long operation; after that, a few hours of struggle to revive the exhausted powers, but in vain. She dies. The house is in confusion, the mourning loud, as the rites of superstition are hastily performed.

The tide is down in the canal by which we entered. One cannot get away from the scene till morning light is streaking the sky. When we reach home again, no wonder we are tired, disheartened and ready to say, 'for what purpose is this

waste of life?' Did we not preach Jesus to the living as well as the dying? Yes, but did they really hear or heed?

Several years pass away and we hear nothing more of the Pakkong family. Then (a few months ago) comes a note from Miss Wells of the London Mission, saying substantially—I do not give her exact words—'I have been away on a visit to Pakkong. The mistress of the house where I stayed knows you. She says she will never forget how kind you were to them, when there to see her daughter who died. She has invited me to come and hold meetings for women regularly at her house, and I have arranged to go there at these stated times.'

One ploughs, another sows, and how often it seems to me that I am one "who ploughs and ploughs but never sows." Pray that the seed time may come to all fields, and may the Lord of the Harvest grant to some workers the bringing in of sheaves. *Mary West Niles.*

ON MISSION PREMISES, FATI, CANTON.
Dr. Ruth Bliss Boggs has her dispensary in one section of the building on our right.

IN A SHANTUNG HOSPITAL.

The last three months we have been very busy in the hospital, but just now are looking forward to the harvest time, when we shall have a rest. Every available woman or child takes some part in cutting, gathering or threshing the grain, consequently we have few patients at this season.

I wish friends in America could sit down in some quiet corner and watch these women as they come into hospital. In they come, toddling along, hardly able to walk on their little feet, and usually carrying a cane which helps them maintain their equilibrium. Some of our new patients are blind and are led by their friends. One of the sad parts of our work is to be compelled to tell some of them that we cannot give them treatment. It is such a disappointment, for they come fully expecting their eyesight will be restored.

A few weeks ago, one came to the hospital who could see only when she threw her head back, and then only objects straight in front of her. This was due to drooping lids, and an operation of a few minutes, with several days' treatment, made a great change in the woman's eyes. For two years she had been unable to do her work, and when a woman cannot do her work in China she does not have a very happy life. She was so pleased about the improvement in her eyes, and whenever she saw me would come up and tell how happy she was. When her husband came for her, he asked if he could not come in and give me a *kowtow*, as the Chinese do on all occasions when they wish to be very respectful. Of course I did not see him, though the man at the gate told me how thankful he was.

Mrs. Van Schoick helps me, not only by talking with the women, but when I wield the knife she wields the sponge. In large operations Dr. Van Schoick always assists us; we have had a great many operations lately. We removed eight large growths and operated on several cataract cases, and, several times, cut seven or eight eye-lids in a day.

For about three months, we had over sixty women in the hospital all the time. Many of them went away physically stronger than when they came, and we hope some hearts are willing to hear about the Great Physician. I personally feel that, if we do not see them accept Christ, the prejudice they have to our religion is broken down, and when the Chinese preachers go out into the country, among their willing listeners will be these women.

A number of our patients left some money with me. Several husbands of women, who had their eyes operated on, wanted to send me presents. I had previously instructed my assistants to tell them I do not accept presents, but if they wished to give some cash I would use it in the hospital.

We have prayers with the women in hospital every morning, and Mrs. Laughlin talks with them individually both

there and as they visit in her home. We could care for a great many more women, if we had the room.

We have two women assistants in the hospital. Both are married and above thirty. One has been baptized and is a very earnest Christian, we believe. She talks nicely with the women and patiently explains to them. We are thankful to God for such a woman who, so far as we can see, does her work because it is God's work. We often pray that the trust we put in her and the responsibility may not be too much for her and make her proud, as it does so many Chinese. The other woman will be baptized soon.

The Bachman Hospital is the hospital for men, and that for women is called "Annie Hunter Hospital," after Dr. Stephen Hunter's mother. He gave a large donation to it, and had it not been for his kindness and interest it would not have been opened when it was.

CHININGCHOW, July 5, '97. *Jennie Hill.*

HOME OF DR. JESSIE WILSON AND DISPENSARY ADJOINING, HAMADAN, PERSIA.

"My two Jewish assistants are almost indispensable. Their duties are principally those which the physician has neither time nor strength to assume; obtaining fees from patients and giving directions as to diet and medicines."—*J. W.*

SPECIMEN EXPERIENCES FROM A HOSPITAL IN PERSIA.

Facts that would interest and astonish people at home become so common to the missionary that he forgets to tell of them. One instance I can give which shows what mere contact with the doctor and his work does for one who has never before been out from under the influence of dark surroundings.

A Kurdish woman was sent here by one of our helpers about two years ago, and her disease kept her with us for several months. This summer in a trip to Sulduz, I came across her again in her own dark, dirty village. She pounced on me immediately and pointed me out to her neighbors as a living proof of her visit to us and of the wonderful things she saw in Oroomiah. To me there was a great difference between her and her neighbors. She was more gentle to her children and she was deferential and respectful to me, while her neighbors could not help letting their curiosity get the mastery over their manners. Her gratitude seemed to leave no place for vulgar curiosity. Her foot, which had been useless for walking and very painful, was almost well, so that she was walking everywhere without pain. Her very attitude showed me constantly how grateful she was.

To understand what wonders the woman saw with us, we must contrast our moderately clean hospital with her dirty village. I suppose she had never seen whitened walls before, nor such windows as the hospital affords. The only windows in her house are the hole in the roof for the escape of smoke and possibly one or two

other small holes high up in the wall. The inside of her house is dark, smoky dirty. Then, to use her own expression, she "died," her foot was operated upon, and she "came to life again," not knowing how it was done. She is, in her village, in the position in which the fortunate traveler to Europe used to be in some small town in America. She is a traveled woman—on the way to progress.

A Moslem father and mother brought their baby to the doctor because of a hernia. While directions were being given, the father interrupted with a suggestion that had been made to him for its cure. It was to feed the child the eye of a mouse, and he asked me if he should do it. Children are brought with extensive burns and the burns covered with manure. To perfectly cleanse such a wound from the offensive material is almost impossible. Another favorite remedy for wounds is dusty cobwebs, though I believe it is not many years since this remedy was used in some sections of America.

A large part of a doctor's work is routine and hard work at that. On dispensary days every patient wants to be seen first, and all make their pleas regardless of the fact that the doctor is doing her best to see them all.

Emma T. Miller.

NATIVE REMEDIES AND DOCTORS IN INDIA.

The *hakim* may have picked up a little knowledge of Western medical science, but, as a rule, not enough to make him a safe practitioner or surgeon. He may have some knowledge of the operation for cataract. Asepsis is unknown, of course.

After his resources are exhausted, it is not unusual for the patient's family to call in the missionary doctor, then blame of the patient's death cannot be thrown on the *hakim*. If the latter gives an unfavorable prognosis, he adopts the line of treatment most likely to bring it to pass. In my experience of the *hakim*, more harm has been done by his systematic methods of starvation than by improperly used drugs. One instance of actual poisoning, however, comes to my mind. One of our hospital workers urgently begged me to see a young man, a relative of hers. The man was well and strong that morning, but for some slight skin irritation his *hakim* gave him croton oil internally. When I saw him he was in dreadful convulsions, and died before night.

Here are two starvation treatment cases:

An English-speaking Mohammedan asked us to visit a woman of his household. As she lived at some distance, and it was impossible to go just then, our skilled midwife was sent. The woman was dying from puerperal fever. She died before I reached her house, and although she had been dead such a short time, the corpse was then ready for burial. I do not know whether medicine had been given or not in this case; but all food, even milk, had been withheld. The *hakim* had prescribed water in which filthy copper coins (*pice*) had been boiled. This decoction, together with water in which straw or grass had been stewed, was all the sustenance (?) the poor woman had had for days. Perhaps the idea was that copper poison would kill the septic poison. The patient was unable to support this scientific treatment long enough to show which poison was the stronger.

Another case was one of malarial fever. The woman was said to have been in high fever for weeks. The orders were for no food to be given. The men of the house had called us against the wishes of the women, who received us very sullenly and wanted to know what was the use, since the *hakims* had said she would die. It was of no use for us to give directions as to feeding, or to give medicine, the women would do nothing. They would not bring her to the hospital either, so being helpless we had to give up the case.

Some diseases are caused by evil spirits, which can only be driven out by incantations. Hindus believe that puerperal fever is caused by a spirit which sits on the body of the patient. Only Brahmins can drive it off. Our medicines are quite useless. The majority of the men, excepting village men perhaps, have lost faith in these superstitions but the women (especially, I think, among the higher classes) cling very closely to their old customs and beliefs.

Smallpox is presided over by a special goddess, and she must be propitiated. Our treatment is quite useless and is never

asked for. Mothers tie a hyena's claw around a child's neck to ward off disease. Metal charms are worn by many; also charms written by priest or *hakim* are sewn up in bags and worn around the neck. I saw the vertebræ of a snake sewed up in cloth and fastened around a baby's neck. They deceive the gods by dressing a boy in girl's clothes. A girl is of so little account the gods will not be likely to take her.

A *hakim* was called to write some charms for a confinement case. He wrote on each of two slips of paper, "The child will be born." One of these was then tied on each of the patient's arms. The family was much comforted; so was I.

Barbers.—These individuals combine lancing and bloodletting with their tonsorial profession. Ideas on asepsis and antisepsis are entirely lacking, and ideas of cleanliness they have never learned, so that blood poisoning is not rare after surgical performances.

The application of leeches and dry cups belongs to another class whose specialty it is. The dry cups are made of cow's horn. The use of leeches is often abuse, but the people have great faith in them. Most injurious, because most widespread, is the treatment given by midwives. Many lives are lost, and many are injured for life by their ignorant management.

Besides the classes of practitioners mentioned, much comes in by way of religious ceremonies, and here I will stop.

Emily Marston.

RELIGIOUS CEREMONIES REQUIRED OF MATERNITY IN INDIA.

[From the Doctor's Note-book.]

January 7.—At my evening visit to-night, I found my patient dressed in clean clothes, sitting up in bed and about to perform some ceremonies usual on the sixth day after confinement. As a preliminary to this ceremony she had bathed herself and baby at midnight and dressed in clean clothes—the first stage of her purification, which is as strictly carried out as it was among the Jews of old. For forty days no member of the family will step into that part of the room allotted to her. The *dai* (midwife) will do everything for her—hence the great hold this class has on the family.

To-night Jagatdhatri, the deity whose office is that of midwife among the gods, is to be propitiated. A heap of wheat is put near the patient's bed. On this is placed a rude image of the deity made of cows' dung. There is more or less merriment going on during the preparations. The mother says: "I feel like beating Jagat with my shoe for giving me so much pain." A daughter brings a green cloth to cover the goddess. "Not green," said the mother in alarm; "for that means a girl—bring *red*. We must please her or she will bring a girl" [next time]. A small oil lamp is lighted and placed on the pile of wheat, with a hope that the goddess will give long life to mother and son. Since no widow can use *súrma*, the eye beautifier, a *súrma* box and pencil are next placed near, giving a hint that she is not to let her patient become a widow. Next a few pieces of money—a prayer for wealth in symbol. Lastly, some sweetmeats—symbol of pleasure in the gift of the goddess. The baby, poor mite, cannot wear clothes until the thirteenth day. It is done up in flannel rags. Here comes the *dai* and, telling the mother to take the baby in her arms, she takes a winnowing fan, sits down before the wheat, puts everything into the fan in the same order as before, then, helping the mother, leads her out into another room open to the sky where the mother takes a look at the stars. Then the midwife throws seven small handfuls of wheat into the mother's veil as an emblem or wish for fullness of prosperity, — the number seven having this significance. Then a female relative takes a full tray of parched wheat, gives a portion to the midwife, a portion to the mother, and divides the rest into heaps. The mother names a dead relative of her husband over each heap, which are then given to the Brahmins, through whom these dead relatives will watch over and care for mother and child. Then the midwife carries her fan-tray to her home, not permitting the light to go out until she reaches there. On the 13th day the mother must again bathe at midnight and there will be other ceremonies with the Brahmins.

Jessie R. Carleton.

CHINESE MEDICAL ASSISTANTS.*

It would be impossible to meet the demand of our medical work in Canton, were it not for our trained Chinese helpers. That we may always have this aid, it is necessary to keep instructing new ones. We have at present twenty-one young men and six young women pursuing a four-years' course of study. We expect to give diplomas to seven of them in February, '98.

Before we could give them any text books to study we had to translate them all into Chinese. This has taken years and been contributed to by different physicians in different parts of the Empire, so that we have a good basis, i. e., the absolutely essential books.

CANTON PHYSICIANS AND THEIR CLASS OF MEDICAL STUDENTS IN 1896.

The students are not only taught, but given practice. Our hospital in Canton being one of the largest hospitals, unusual advantages are here offered. Monday, Thursday and Friday are out-patient days with an average of six hundred patients a week. Two days are for operating and probably average over two thousand operations a year. Four days are city dispensing for women, where an average of three hundred women are seen a week.

Our out-calls last year were nearly eight hundred. A dozen years ago they might have been fifty. Besides these are the patients in the wards, and emergency cases always arriving to be at once attended to.

Since Dr. Niles' departure for America, I could not do this work were it not for the faithful Chinese women doctors. I speak of this, that those contributing for medical work may know and realize a little of its vast importance. I wish you might watch the calm demeanor of these trained girls. With gentle manner and imperturbable calm they see arrive burned babies, dropsical women, paralytics; those blind, those with tumors, fractures, spasms, and many other things not to be mentioned for their loathsomeness.

These helpers are worthy of your deepest interest. We need, and shall keep on hoping to have, a properly equipped medical college and a separate hospital for women and children, with a training-school for nurses. I have at present in one of the wards a bright little cripple girl and a woman who is a lunatic. There is absolutely no place where I can send them. We have enlarged our borders and are caring for all we can, but of course we cannot take in more than we can care for.

Of all the spiritual results of our work we shall never know. In our busy rounds we do not have much time to preach Christ, but we try to live Christ, and perhaps when we meet our Great Physician He will tell us that our light shone for Him.

As I met the other day a thief being beaten through the streets, from whose lacerated back ran streams of blood and into these same smarting gaps descended the cruel rods at each sound of the gong, I realized more vividly Christ's scourgings; and, as I rembered it was for sin, and for Chinese sin as well as American sin, I resolved to redouble my puny efforts for this benighted people and try to carry not only medicine and cheer for the body, but hope and joy for the soul.

Mary H. Fulton.

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*See account of À Kwan, Dr. Niles' "right hand,', in WOMAN'S WORK, Feb., '94.

DIRECT EFFORTS FOR SOULS THROUGH MEDICAL MISSIONS.

It scarcely need be said that systematic efforts are made, at every medical centre, to impart intelligent ideas of Christianity along with the patient's experience of its compassionate spirit.

MRS. OSCAR ROBERTS.
d. at Batanga, Africa, May, 1896. Had 680 patients in ten months.

A variety of methods are in use; some are adopted in one mission, some in another. Among those most general are: Sunday services, morning and evening prayers, classes studying "the doctrine," a Native Christian occupying the attention of restless patients in the waiting-room, and, above all, individual visitation. Rev. Wm. Chalfant has actually conversed with 1,900 men patients in a year.

At Canton, Mrs. Kerr has often directed a "hospital school," some members of which came out for Christ. Dr. Mary Niles once had a week-day evening class composed of scrubbing women employed about the hospital. She used to tell them that more depended upon them than upon the doctors, Bible women or preachers. 'They could act so as to make a patient hate the hospital, or if they did their work as Christians should, they could lead patients to praise the fruits of Christianity and desire to become Christians themselves.'

In some of the Shantung hospitals, they give every departing patient a printed slip containing a prayer, a hymn and the Ten Commandments. At Hamadan, Persia, they have a circulating library of Gospels, Psalms, Pilgrim's Progress, Bible History, etc. Books, loaned to women unable to read, are taken home for their husbands to read, and "although sometimes slow in returning them, they seem to appreciate them. To patients from a distance I generally make a present of a book when they return to their villages."

Nine men were converted last year in Wei Hien Hospital. One of them, who was preparing to become a priest, threw up his begging-bowl, shaved his head and asked to be baptized. One half the Christians at Ichowfu first came to the missionary for medical aid.

No, it is not enough that hospital beds be full and troops of patients crowd waiting-rooms and the physician is worn out with hard work and pitiful sights. Medical *missions* must convince poor sufferers that the Saviour is mighty to save. Would that every cure might shadow forth deliverance of the soul from death.

SOME SPECIMEN PATIENTS IN INDIA.

If people who read reports hate statistics as I do, they will be glad not to be afflicted with them. I could furnish you with stacks and stacks of horrible stories for the morbidly inclined, but I know you would not want that. I cannot discuss "native drugs" because I am fortunate in living in a land where I can get all the good European medicines I need. I cannot speak on "native doctors," since all those I am acquainted with have received their credentials either in England or at some recognized school here. Midwives I could scold from early morn to dewy eve, but it would disgust your readers to hear of their filthy and barbarous practices. So I will just write you about one of our patients, long worked over, much prayed over, but, so far as I know, though a well woman bodily, her soul is still full of sin-sickness.

Her name is Shahzadi, which means "Princess," but she was as dirty and wild and ragged a princess as any country ever saw. She and her bosom friend and companion in wickedness, Jánki, were widows whom the famine had touched, and who had found their way into our poor-house. Besides being starved, both were cripples, Jánki having rheumatism, and Shahzadi ankylosis of the knee joint, which pulled her leg backward till her heel touched her thigh, and made it impossible for her to get about except by creeping. One of our missionaries interested in the poor-house work and famine relief told me of them and received my permission to send them to the hospital in Allahabad. When

HOME OF THE MEDICAL WOMEN OF SARA SEWARD HOSPITAL.
Edmonstone Road, Allahabad.
[Miss Symes and Miss Christian continue as hospital assistants; the long, faithful service of the latter is in danger of closing after April 1, for want of funds.]

I saw them they were so fat and strong and wild I was sure I would have a time with them, and when they demanded all sorts of food and took a notion to run the hospital, it took me some time to teach them who was really in charge.

A few days after her entrance I operated on Shahzadi's leg, straightening it and nearly breaking my own back-bone in my efforts. I put up the leg in splints and carefully bandaged it, removing Shahzadi to her bed. Scarcely had she regained consciousness when she set up a howl which reminded us of the bellow of a Brahmani bull out here, which howl she kept up for days, to the disgust of even Jánki, whose bed was next to hers and who wished to enjoy her sleep. Threats, coaxings, *pice*, anodynes, all were of no avail — she still howled. One morning I noticed the howl had changed in character and stopped to inquire the cause. To my horror I found the bandage quite loosened and the splints misplaced. Accusing Shahzadi of doing this, she vigorously denied it. Calling the nurse, I again carefully began to bandage it, when I suddenly found myself on a neighboring bed scarcely knowing what struck me. The nurse and matron scolded, but I was too surprised to do anything but meekly begin again the bandaging. Like a flash, I saw the sound foot advance and, with a well-directed kick, I was again on my back. This time I gathered my senses quickly enough to take in the situation, and I gave Shahzadi a plain talk and went on with my work. Next day the bandage was again loosened and again I bent to break my back over the task of rebandaging, when for the third time I was laid low by that well leg. Then I concluded that words made no impression, so I quietly took the splint and gave the woman a paddling with good zeal. It was effectual. Day after day I attended her, but she never gave any sign of impatience beyond a smothered howl. Day after day we spoke, sang and prayed over her, but her heart never softened toward the Good News. We grew to be great friends, and had many a jolly time together, though she told me frequently that she meant to go back to her old sinful ways. I asked her one day if she meant to go away and forget all she had learned of Christ, and she replied that she hoped to but was afraid she could not forget. She said she had broken caste by eating our food, but she did not care as caste had never done her any good. She told me she meant to give up idols, as it was true what our Book said about their having eyes and ears and being unable to see or hear or benefit her.

Shahzadi left me with many regrets for having given me so much trouble, and I can but hope that when she is in her own village relating the history of her cure, she will remember to tell the story she learned of the Saviour who came into this world to cure sin-sick souls.

Just before she left she snatched Jánki's stick away and gave her several blows with it, for 'behaving so badly to me,' she said. What a queer mixture of

good and evil she was, but she is a good specimen of our hospital patients.

Bertha T. Caldwell.

I must tell you about the Saiyid family in which I am treating an ulcer of long standing.

The Saiyids are direct descendants from Mohammed and are the *elite* of Mussulmans. They marry only among themselves and are very proud and exclusive. In some places Mohammedans boast that no Saiyid has ever become a Christian, but here they cannot do it very well as every one knows that our pastor, Ahmad Shah, was a Saiyid. M——, who was with us last year, and the girl whom I saw baptized just after I reached India, were also Saiyids.

The family of my patient came from Arabia three hundred years ago. The women are strictly *purdah* and no man outside the family has ever seen their faces. One of them had a very bad ulcer which had been treated with every known medicine. One doctor wanted to see the ulcer, but it could not be permitted to a man and so the case grew worse and worse. As a last resort they sent for me, although no Christian had ever before been admitted to their house. In treating this patient I have, as usual, had my trials and tribulations. She was getting along nicely when she decided to take some native *hakim's* medicine to purify her blood. The dose she took caused her face to swell so badly that for two weeks she was unable to talk and for several days could not even swallow milk. She was in such pain that the ulcer could not be dressed, but I had to treat her mouth which had begun to ulcerate. The result of all this was that the ulcer broke out in another place and was worse than ever and I had to begin my treatment all over again. My patient is now almost well, but I continue to call once in a while. The household is so large there is always sure to be some one ailing.

We usually sing there, as elsewhere, and the women are very fond of hearing the *bhajans,* often urging us to sing another and then another. But when I attempt to state why we sing, and how salvation is through Christ, they are ready to argue at once. They read Urdu and consider themselves quite competent to stand up for Mohammed. They admit that Christ was one of the prophets—their Koran states that he was born by the power of God—but they claim that Mohammed was just as sinless as Jesus, although their own books record his prayers in which he asked God to forgive his sins. During my last visit, a young man of the family asked if Christ did not prophesy of Mohammed, saying 'there was one who would come after him whose shoes he was not worthy to bear.' I had him read from the third chapter of Matthew and the second of the Acts.

An older member of the family, who is a Mahommedan religious teacher called a *maulvi*, said, Now I was the doctor Miss Sahib, to be sure, and he wanted me to hear what Dr. Hunter says—that there were two women to every man in the world and this is proof that God intended man to have more than one wife. One woman tried to persuade me that it is a greater sin to eat pork than to think evil thoughts—in fact the latter is no sin at all.

But we always try to avoid argument and present merely the Gospel truth.

Maud Allen.

MEDICAL FEES ON MISSION GROUND.

There is great difference of opinion on this subject among missionaries themselves. Having been asked, I will simply state what our practice has been at Wei Hien and what my views are on the matter.

When we went to Wei Hien seven years ago, we found the practice of charging for medicines already established by Dr. Hunter, and we have continued on the same plan. Our method is this: From the well-to-do and people able to pay, we ask the cost price of medicines; but from the poorer people we take less, and if a patient comes to the hospital and says that she is not able to pay for the medicine, we give it to her free. I have been surprised at the small number who say that they are not able to pay.

There are several reasons why I think it is best to charge for the medicine. One is, that the Chinese are much more likely to take the medicine if they have spent money for it. Their sense of economy would prevent their throwing away that which they had spent

money to obtain. I think in many cases they value the medicine according to the price paid for it. Another reason is, that it does not seem right or just to take money—often hardly earned money—from people in America, to buy medicines to give away to those who are able and willing to pay for them. It seems to me that that is a very good way to make paupers. It has been said that the custom of charging destroys the missionary aspect of the work. I do not think that it does so, as medical missionary work is so many-sided. There is still plenty of room left for the practice of Christian charity. *Our services are always free.* We go among both city and country people and treat their diseases, and where operations are necessary perform them, *always free of charge.* I think the people fully appreciate the situation. We have always had the approval of Chinese Christians in the matter of charging for medicines. Our hospitals are well attended. We have as much work as we are able to perform, and it would be difficult for me to believe that it would rest on as stable a foundation were it entirely a charity institution. The Chinese must some time pay for their medicine, if mission work is ever to be self-supporting, and it is much easier to begin as you mean to continue, than to make changes afterward.

Mary Brown.

WOMAN'S MEDICAL DEPARTMENT AT SAM KONG, S. CHINA.

Although women were treated in the dispensary for men from the very outset, the woman's medical work, viewed separately, is still in its infancy and has but a brief history.

One of its most interesting features is the number of dialects and districts represented by the patients. Hunanese, Hakka, Sam Kongese and Cantonese mingle together on the sick list. The dispensary practice is relatively larger than the in-practice. This, owing to several reasons; the first of which is popular prejudice, another the difficulty of leaving home and its cares and the work which must be done in order to provide the necessary rice. An obstacle to the work in general is the position of the hospital. At most seasons of the year it can only be reached by chair, which is much more expensive than by boat. Lien Chow, where the men's hospital is now erected, is at the junction of three rivers, so that anybody can come there by boat.

Of our patients, many are afflicted with chronic diseases which they expect to have cured by some miraculous instantaneous process. Some leave immediately when they learn that the work of healing is one of weeks or months. Rarely are we able to detain a woman as long as she should stay. She must go home because of the sickness, death or marriage of some relative, or to plant the rice or hoe the sweet potatoes or dig the peanuts.

The most prevalent maladies are bronchitis, asthma, rheumatism, malaria and diseases of the eye and skin. The great variety of nervous affections so common at home do not manifest themselves here.

PATIENTS IN HOSPITAL, SAM KONG.
Each has a different dialect: (1) Hunanese, (2) Hakka, (3) Cantonese (assistant), (4) Sam Kongese, (5) Sa tz Kang.
[From photograph taken by Mrs. Lingle.]

Owing to the social conditions of this region I have been unable to do much itinerating. I have, however, made two trips to Pakfu where I was guest in the house of a former patient. That is a pure Hakka district. I was treated there with the kind hospitality which characterizes that people. Many flocked for medicine, and numbers listened with polite attention to the Gospel. The best audience was composed of a number of old ladies of the neighborhood who came in every evening and listened to Bible stories told by the Bible-woman. During my stay in my patient's house many amusing incidents occurred, but the one which struck me as most ludicrous was her putting the cat under the washtub, while the meal was

being served, to prevent its stealing from the family pot.

There is now in the hospital a young woman from the same place. Her family numbers eighty. The Chinese ideal of domestic felicity is an undivided household, all the generations abiding in one house, having their domestic animals in common, feasting from one kettle and worshiping in one ancestral hall. She is very much interested in the Gospel, and we hope that not only she will be converted but all her family, and that they may worship together the true God as faithfully as they have worshiped their idols through past generations. Several of those who have received instruction in the hospital have thrown away their idols. One of the most notable instances is a Sam Kong woman, who has attended two services regularly every Sunday since she left the hospital and whom no amount of ridicule can turn aside from her new faith. Another is an old Hakka woman who, all by herself in her distant village, prays to God night and morning.

Formerly there were Iu women who presented themselves for treatment, but owing to the unceasing hostilities between the tribes none of late have dared to venture so far from home. We have this year given medicine to but one of these interesting people.

Eleanor Chesnut.

TOUCHING THE MEDICAL DEPARTMENT.

New Hospital. — During the fifteen years in which Mr. Whipple has been agent of the American Bible Society in Persia, he and his wife were ever beloved associates and yoke-fellows in service with the missionaries at Tabriz. Upon their retirement from the country they have left a lasting memorial of devotion to Persia in the gift of their house to be used as a hospital for women. It is advantageously located in the city, adjoining the boys' school of our mission.

CHILDREN'S HOSPITAL, MIRAJ, INDIA.

Prospective Hospitals for Women.—One has been for several years in contemplation at Ambala, India, and the Silver Jubilee offering of the Philadelphia Society was set apart for its erection. Some workers may be disappointed that it has not yet materialized, but if the doctors can bear with its postponement we can well afford to wait. They have been delayed by harrowing obstacles in the way of purchasing a proper site. It would be better to put off building another two years than to build in a poor location. Meanwhile, the fund for building steadily increases and in-patients are crowded into a poor shed at Ambala.

Soochow, China, is to see a thorough hospital for women within a year. It is the gift of Mr. Nathaniel Tooker of East Orange, N. J., in memory of his wife. Besides the hospital there will be a home for the medical women. Two physicians are under appointment and, altogether, perhaps no medical centre for women was ever opened in our missions with happier prospects.

No Hospital.—None of any kind at Mosul on the Tigris, a city of 100,000 people. Dr. Hansen had over a thousand cases in a few months last year. More than half his patients are Moslems. Moslem priests are among the first to apply to a Christian physician. When the doctor traveled over the dangerous roads to Persia to attend Annual Meeting, daily prayers were offered in the mosques of Mosul for his safe journey and return.

Children's Hospitals.—There are two buildings in our missions which have been erected by private funds in memory of little children whom God has taken from missionary homes. One of these is at Miraj, W. India, and is distinctively a hospital for little children. The other is named for Dr. Vinton's little son, the "Wallder" chapel and dispensary. It is in the heart of the Korean capital, and Mrs. Gifford and other missionaries have used apartments at the rear as a *sarang*, where Korean women meet them freely.

Doctors for Fellow Missionaries.—Only one woman physician has ever gone to the

Siamese peninsula. After much hesitation the venture was lately made of sending her to Laos. In the short time she has been out, what she has done to make the wives of other missionaries able for service would itself well repay for sending out Dr. Mary Bowman. This is far from being a solitary case.

The Doctor's Companion—This is an important arm of the medical service. Once, starting on a trip, Dr. Bradford wrote: "When I have a medical outfit and Miss Holliday to do the talking, I feel thoroughly furnished."

Non-professional Nursing.—Some missionaries have had large experience in this line and are accustomed to assist in operations. Mrs. Andrews of Mainpurie is only a little short of a full medical diploma. The late Mrs. Eakin of Siam justly had a great reputation for her nursing, which was shared alike by missionaries, wandering foreigners, or Siamese. Miss Dale has served in Teheran Hospital for months together.

Mrs. C. B. Mateer writes from Tungchow College: "Looking after the sick students is not a small care. I often have as many as fifteen cases a day—little ailments, disordered stomachs, sore throats, colds, chilblains, etc. Every mother knows all the list. We live a mile from the dispensary and the ordinary dispensary hours are school hours, so it is necessary to see those who are ailing early, and arrange for their seeing the doctor if necessary, and for care and food in cases of illness."

Medical over-sight which the pupils at Woodstock, India, are receiving, ought not to be classified as "non-professional." Far otherwise, for Miss Alice Mitchell had a full diploma and hospital experience before she embarked as a "missionary teacher."

"THE TENDER MERCIES OF THE HEATHEN."

Some days ago I met with a method of treatment which I had never expected to see in China. I have heard of its practice in Africa in fever cases, but thought China too civilized. It was Sabbath and I was called out of morning service to attend a case of poisoning.

A young wife some nineteen years of age had quarreled with her husband the evening before and, resolving on suicide, had taken opium. The amount and the time of taking were alike uncertain. The patient was represented in fair condition. The older sister with tears in her eyes plead with me to go; so, calling my Chinese helper, Mrs. Hsin, out of meeting, we were soon on our way. The roads were the worst I have ever seen. First one cart wheel and then the other sank to, or over, the hub in mud.

An hour and more was thus consumed before we reached our destination. A crowd awaited us. The sister who had preceded us—walking being better than riding—met us. As we were about to enter the gate, she announced that her sister was dead. "When did she die?" I immediately asked, for the remark was made in such a casual way that I was not sure she had not died before they sent for me. "She just died; would we please come in?" Mrs. Hsin said, "No, it would be of no use." The mother by this time came to greet us and invited us in. "But the woman is dead," said Mrs. Hsin. "Perhaps the foreign doctor can restore her to life." "No, the doctor has not that power."

I suggested to Mrs. Hsin that if it was not improper I should like to go in. I thought possibly the woman was not dead.

Entering the court we beheld the opposite wall surmounted by a row of faces. The wall to the right was in like condition. The house stood to the left. I kept vainly endeavoring to approach the house, but the company went straight forward. I was brought to a standstill by beholding, some three feet before me, bare, swollen toes sticking up out of the cold, damp ground. It had been raining and snowing almost steadily for a week. There lay the dead woman—if she were dead—in a pit just deep enough to receive her body, with a little loose earth scattered over her. Her face was covered with a square of blue cloth which was removed for an instant.

Mrs. Hsin was much agitated and swept me back with her arm, saying, "The doctor has nothing to do with such as this." Hearing this from her, I did not dare take a step in advance. I was perplexed to know what we had gotten into. Could it be the people had some ulterior motive in getting us there? As we stepped back,

I inquired when they put the woman there. "This morning." "Before she died?" "Yes." "Why?" "Had she not taken opium because she was angry? If she was angry her heart must be heated. She was placed in the ground to cool her off." While this may be irresistible as logic, I could not approve the treatment.

The following day the sister and her mother-in-law came to the dispensary. We learned that they were entirely sincere in their motives. Some neighbors had recommended the treatment given. Later another neighbor who knew of me came along and suggested sending for me. This advice they as readily accepted. Mrs. Hsin says she never saw such treatment before. She was very much shocked.

DR. BRIGGS' ITINERATING DISPENSARY, LAOS.
[From a sketch by Rev. Robt. Irwin.]

Before I entered my own gate again, I was called to an arsenic poisoning case. Another family quarrel.

How sadly the Gospel light and truth is needed in homes here, the people are so ready to avenge themselves by taking their own lives! They place no true estimate on life. May the hearts in these two homes be opened to the truth which they have heard. *Eliza E. Leonard.*

MAGNITUDE AND COST OF MEDICAL WORK IN OUR MISSIONS.

Number of Hospitals.—That depends upon what constitutes a hospital. If any shed in which in-patients are housed in desperation is a hospital, we may safely reckon more than thirty. Of buildings specially erected for hospital purposes there are, perhaps, twenty-nine.

The largest of all is the great Canton Hospital,* where 60,000 patients are annually received. Here Dr. Kerr has long and nobly toiled with his corps of assistants. The smallest number of patients which any physician treated last year was 1,100 to 2,000, at stations in Siam.

Eight of the hospitals are distinctively for women. (1) The "Sara Seward Hospital" at Allahabad, named for its founder, is the largest of the eight, and the property includes a home for the medical women as well. It was built in 1891. (2) At Ferozepore, India. (3) "Mateer Memorial Hospital"* at Wei Hien, China. (4) The "Douw Pavilion," Peking, built in 1888. (5) At Chinanfu, built 1896, cheap, native style. (6) The "Annie Hunter Hospital," Chiningchow (mere Chinese buildings). (7) At Sam Kong, South China, opened Jan. 1, 1896. (8) The "Howard Annex," at Oroomiah, Persia.

Besides the regular institutions, there are the leper hospitals at Sabathu and Ambala, India. The latter is the only instance, known to us, of lepers under the continuous medical care of women.

Dispensaries.—The total number is

* See cuts in WOMAN'S WORK, March, '94; April, 1892; Feb., '95, p. 41.

not less than forty-four. Some of these do a work equivalent to a small hospital. In some cases they are superintended by native physicians, men or women, as that at Tokyo, Japan, in care of Mrs. Okami.

Number of patients.—Reported last year from all fields, a total of more than 250,000. Some of Dr. Larson's patients came one hundred miles. Those of Dr. Chesnut were from thirty-six villages.

Medical Force.—There are, of men, forty-six active physicians (including Dr. Woodbridge O. Johnson, *under appointment* to Korea). With the medical women these make a force of eighty-two missionaries in this department whom the church has the honor of sustaining. There are, besides, many trained native assistants.

Cost.—The Board of Foreign Missions assists all these seventy-three or more hospitals and dispensaries, for the current year, at a cost of only $30,557. The necessary buildings have frequently been given by an individual. As medical missionaries accept no larger salary than others who have had no professional training, any fees received by them are constantly turned over to the missions. A wealthy Moslem lady gave one of our missionaries, last year, $150 above the fee charged. Liberal contributions to the foreigner's medical work are often made by enlightened native gentlemen, particularly in China.

Useful to the Doctors.—A little organ has been, in some cases, of inestimable value in the waiting-room of a hospital. Parcels of canton flannel, muslin, bandages, absorbent cotton, are always in demand. Dolls (not heavy) and other toys and picture scrap-books for sick children, and night-gowns and wrappers for those of all ages, are sure to be useful.

Mr. Speer wrote from Persia last fall: "We have been guided from on high in pressing the medical work in this land. It is the most deadly foe Islam has, and yet it is tolerated and patronized and our doctors are great men in the land." A dying boy at the "Westminster" said to Dr. Cochran, "I am glad to die here. It is a beautiful place and I have heard wonderful things." The two, at Oroomiah, are the only hospitals among four millions of people in North Persia.

A NEWLY OPENED DISPENSARY AT SOOCHOW, CHINA.

[From a letter received since the "Letters" were in type.]

I have been holding a dispensary since I came back [from America.—Ed.] at the place where my husband holds his Sunday service. Of course we are only beginning and there is a great deal to do besides direct mission work; buildings must be put up, walls around the compound must be well built to keep out thieves. Before I came, the people had never seen a foreign woman, though the village is only about three-quarters of a mile from the wall of Soochow, where missionaries have been for some thirty years.

Much of the misery and unhappiness of the common life here comes to the surface in the dispensary. A girl of thirteen brought by her maternal grandmother had been suffering for about six months. She had been allowed no medical attendance. Her mother is dead and her father forbade the grandmother to provide even native medical aid for the girl. "She is sick—just let her die," were his words as reported by the grandmother. So, when the old woman heard that I had opened a dispensary, she secretly brought the child to me She says she will say nothing to the father till the child is well.

Soochow, July 16, '97. *Effie Worley Bailie.*

OUR MISSIONARIES IN PERSIA,

AND POST OFFICE ADDRESSES.

Mrs. C. S. Blackburn,	Oroomiah.	Miss G. Y. Holliday,	Tabriz.	Mrs. Lewis F. Esselstyn,	Teheran.
Mrs. Fred'k G. Coan,	"	Miss Mary Jewett,	"	Miss Letitia H. McCampbell,	"
Mrs. Benj. W. Labaree,	"	Mrs. Wm. S. Vanneman,	"	Dr. Mary J. Smith,	"
Dr. Emma T. Miller,	"	Mrs. S. G. Wilson,	"	Mrs. J. G. Wishard,	"
Miss Grace G. Russell,	"	Mrs. J. N. Wright,	"	Mrs. Jas. W. Hawkes,	Hamadan.
Mrs. Wm. A. Shedd,	"	Mrs. J. A. Ainslie,	Mosul, Turkey.	Mrs. Geo. W. Holmes,	"
Miss C. O. Van Duzee,	"	Mrs. Chas. C. Hansen,	" "	Miss S. S. Lienbach,	"
Miss Mary K. Van Duzee,	"	Miss J. M. McLean,	" "	Miss Annie Montgomery,	"
Dr. Mary E. Bradford,	Tabriz.	Miss Cora Bartlett,	Teheran.	Miss Charlotte Montgomery,	"
Mrs. Turner Brashear,	"	Miss Mary A. Clark,	"	Dr. Jessie C. Wilson,	"
Miss Margaret A. Demuth,	"	Miss Annie Gray Dale,	"		

In this country: Miss Harriet L. Medbery, Oneida, N. Y.; Miss Anna Schenck, Perth Amboy, N. J.; Mrs. J. L. Potter, Ledgewood, N. J.; Mrs. J. G. Watson, Scranton, Pa.

LAOS.

[Extracts from several letters.]

PIONEERING.

MRS. DENMAN wrote to family friends from PA PAON, Feb. 13, while journeying towards the new station in the North:

How far away you all seem to-night! We left Chieng Mai on Monday at four o'clock and reached a village six miles distant. Next day we crossed rice plains until noon when we entered the mountains, and not till Friday noon came down on the plain. We have had some scenery which was simply grand. We had to walk in many places. the path being steep or narrow. We are now, Saturday night, half the way to Chieng Hai. Yesterday we held service here with the Christians. We are all very much stared at. There have been only three ladies here in the past, and ours have the honor of being the first white children ever seen up here.

I can't tell you how good it seems to get to bed. The first morning we got up at 7.30 and since at about five o'clock. We think we did not bring enough of some things. If I had some of mother's good bread it would go fine. We use smoke principally for flavoring and it is rather wearing.

We sleep to-night in an open chapel; it is high and has a good roof but open at the sides, so we use curtains and are quite cozy. We hear from our house in Chieng Hai that it is not yet finished; floor and roof up, but, as yet, no walls. We hope things will move faster when we get there.

It is rather tiresome for the little girls to be shut up in a sort of a cage all day and carried on the shoulders of men, but we try to make a change for them by taking them on our horses or letting them walk. We number, all told, perhaps fifty persons, and as we go single file, it makes quite a long line.

OPENING THE NEW STATION.

CHIENG HAI, May 1.—My hands have been twice full ever since our arrival here. One word explains all—*Fever*. We have all been more or less miserable, and nearly every person in our employ has been sick also. I have had two attacks of the enemy myself. Some days the time is taken up by visitors who want to examine everything. I have to play the organ, sing, show the dolls, etc. Just now two women lifted the curtain—we have no doors yet—and said they came to sell me a cabbage and duck eggs, also to see how we live. We have very little privacy—they come at all hours.

One discouraging feature of the work is that the people are satisfied with their condition. There were a dozen men in yesterday from a distant village, and, after entertaining them awhile, we got some Laos books for them to look at. They read awhile, said it was very "pleasant," but made all manner of excuses not to take them away. They were afraid. The ignorant people believe all sorts of silly stories, and frighten their children by saying we eat them. Time will do away with this nonsense.

THE SIMPLE MOOSUR PEOPLE.

We all went ten miles away to visit a Moosur village, mountain people, about twenty in all, living in three houses. We had a hard climb, as our ponies had all they could do to get up without us. Coming down, the Moosur men accompanied us carrying the children, which was a great relief to us but not much enjoyed by them. Not long ago seven of them came here to worship, arriving Saturday afternoon and leaving Monday. I like them very much, they are so simple hearted, "children of a larger growth." They live very close to nature. Their huts of bamboo are as crude as can be, nothing in them but a fire-place in the centre of the room, some bamboo mats, and a basket hung against the wall containing cooking utensils and bowls. Covered baskets like clothes hampers, in which are stored the rest of their worldly goods, stand in a corner. The Moosur remain in one place sometimes only a year, perhaps two years, then move to a new place, fell the immense trees and clear the ground for a rice field. The next year, if not overgrown too much, they get a crop of cotton. A deserted Moosur village is a desolate looking place, the logs of the felled trees lying in wild confusion. The people are not very cleanly in their habits. I doubt

if they ever bathe. All the water in their village flowed from a small bamboo trough in a tiny stream, but it was good spring water. The day we were there the houses were full of bees flying around, but they did not sting and seemed very domestic. Two porkers grunted a welcome from under the house, and there were dogs galore.

FEVER AGAIN.

May 7.—My fever came again at the end of April and Lois and Katharine joined me in the frolic, also our servants. After I got around Mr. Dodd had a long spell, and as he shook his last (not breath) Mrs. Dodd was taken with remittent fever, which did not stop for twelve days. It is rather blue, but won't last forever. The beginning of rainy season is bad. The children are going for a dose of quinine just now. Lois says, "What about candy?" They think quinine is pretty fine, as we usually give them some chocolate afterward, and they do not have candy at other times. Since the rains commenced the insects have been so bad we could not sit near enough a lamp to see to read or write. Really, it is awful! Horrid green and brown beetles, horned insects two inches long and myriads of smaller kinds. One has slipped down my collar and is making a tour of investigation along my spinal column at the present time. Bravo, I have it! Tie a shawl around my neck, with the thermometer at 84°—very comfortable and cheering. While I am expatiating on these interesting—at a distance—animals, will tell about the wind we had last week.

THE WIND—WHEW!

The day after we arrived here the wind blew a hurricane from "morn to dewy eve." As curtains take the place of shutters, it was very unpleasant and made us all quite miserable and homesick, as nothing would stay put. But since the *season* of wind and rain has come, that was nothing.

I was in the midst of a grand cleaning of the lamps when the wind commenced to whisper; but I put my chimneys where they could not blow over, gathered the towels closer and finished, although it was a struggle, as there were no partitions or walls to our house. Meantime, Dr Denman was hurrying around trying to show his authority over our possessions, which were taking French leave. It is astonishing how many things need attention at the same time when the wind blows. Som was in despair. As soon as she put the lids on the kettles, off they would go; and then the fire blew out, with nothing cooked. So we had bread and milk for dinner and were thankful, but the wind fell enough to build a fire for a good hot supper which we were in need of, for we were all tired out. When the house is closed in, it will not be so bad. A few days ago a hard shower came on suddenly, and a tremendous blow came, too. The men hurried to put up the bamboo doors to our bedroom, but they were little good with the wind sweeping in at the other end of the house. The steamer chair and a teak chair went sailing off the verandah and were carried quite a distance. Dr. Denman caught up a large earthen pot filled with flowers, as it rolled over preparatory to taking the leap—one man can just lift it. The children and I sat on the bed in a wretched little bunch. I am not usually frightened by lightning, but this was terrible and the wind as fierce as though determined to sweep us up and away.

How I laughed over the funny "Exercise." Thank you, it did me good. It is sometimes hard to see anything funny about life at all (and I enjoy mirth)—that is when one is conscious of one's liver. We hope to get a tennis court soon. The ground is so uneven that it takes a lot of leveling; with active exercise we shall be stronger and so able to stand against the enemy.

A SURGICAL CASE.

You know I went to clinics at home in order to accustom myself to the sights and sounds, that I might help the Doctor if necessary. The other day it seemed necessary. The bath-room was turned into an operating room, and I anæsthetized until I had to leave off. Mr. Dodd, who was able to be about, came in and took my place, and I assisted Claire, who wasn't "Claire," but a most matter-of-fact surgeon. The operation was for lithotomy, and was a very horrid one. The man nearly bled to death, losing about a pound of blood. He was as near a dead man as one could well be, when they carried him out. Doctor worked away over him and he is now ten days old, from a surgical view. We feel his recovery is a direct answer to our prayers. He is not a Christian, and when it seemed that he could not get well I felt dreadfully that he was in such utter darkness.

SIAM.

The first letter which has come to hand from MRS. F. I. LYMAN was written at RATBUREE, May 26:

Five very happy months have passed for me in Siam. Our voyage was without accident, without storm, but not without sea sickness. We were both satisfied, for we were anxious to see what kind of sickness it was. We shall never be anxious again.

As I look back over our long journey, I think of Honolulu as a paradise; Yokohama and Tokyo as a Chicago on foot; Hong Kong as a city made perfect in foundations of solid rock by the Creator, and then beautified by man. This is seldom seen. Man's work very often takes away from God's, but here the English, who never allow anything to stop them, have made this barren, rocky island to blossom as the rose. The homes are palaces, built to stand the typhoons, which visit them annually. Everything has a look that they have come there to

stay and make the island look like their native island. We enjoyed attending the Union Church there, Dr. Williams pastor. The Christians seemed to be enjoying Christ and singing to him. It was touching to see the soldiers in red jackets and sailors in blue ushered in by their own pastor and given a hearty handshake as they departed.

And Bangkok, of what did she remind me? Heathenism and Christianity struggling, as Jacob wrestled all night. But, blessed hope (Psalm 72), "All nations shall serve him." The carriages, horses and tram cars looked like civilization, but the narrow, dirty streets and nude children and almost nude people looked uncivilized, to say the least. Bangkok is like a woman with a beautiful dress of silk made in the latest fashion, but alas! her hair is unkempt and her feet are undressed. "The River," as Meinam means, is the sewer of the city and its drinking water. I had read of the priests, but was not prepared to see the yellow-robed creatures with shaven heads so numerous. They are as plentiful in all parts of Siam where I have been as flies at home in August! But they are not as our flies, eating the refuse. They live on the fat of the land.

We reached our home at Ratburee January 15. Mrs. Wachter's description in the May, '96, number of WOMAN'S WORK is far better than I can give. There was one room ready for us, and by March 10, we were living (eating and cooking) on our side of the house.

We are poring over the language. You have no idea how trying the first months are. You attend service and catch only a word here and there. Few letters come, no papers at all, at least this was our experience. We had read all our books on steamer and our box of books did not come until March, so we almost starved for reading. One of our missionaries so well said he could liken the first two years at language study to the temptation in the wilderness. One must learn the lesson of "Jesus only." At home we have so many props.

We spent our month's vacation during the hot season at Petchaburee, getting well acquainted with Miss Galt, Miss Hitchcock, Dr. Thompson and Mr. and Mrs. McClure. We spent a part of one week up Petchaburee River camping and living in one of the *salas* at a deserted temple. There were large trees all about us in which were monkeys of all sizes chattering and grinning at us, but ever keeping out of our reach. But people heard we were there and whole villages would come over and watch every move we would make, wanting us to sing for them and tell them the Jesus religion. Poor Mr. McClure got very little rest from preaching.

BRAZIL.

MRS. BICKERSTAPH wrote from CASTRO, PARANÁ, June 19:

How quickly the time passes. When one is busy and likes the work with which one is occupied a year soon slips by.

I think I will tell you what our little church is doing. You will see that they are trying to do the will of our Master. The year before we came to Castro they gave to home missions in Brazil over $200.00. Since we have been here they have given one collection each month for the same work, pay their own hall rent, and have raised about $600.00 for a church building. If you could see our people you would know what this means. We have no rich members, and for one of our people to give $20.00 is harder than for many at home to give twice, or for others ten times, the same amount.

The church building is under way, and we hope to have it enclosed and under cover by the end of this year so we can use it. We find the people kind-hearted and always glad and willing to help us in every way they can. I go with my husband, when I can, on his itinerations. I like the traveling very much. It is hard and we find the people so unlike us in the little things of life that it is sometimes unpleasant. But with it all, to note the pleasure it gives the women to see a foreign woman and to let them know we take an interest in them, in their homes and their work, does me good. The unpleasant part soon fades away out of sight.

We have a small Sunday-school, Mr. Bickerstaph teaching the adults, one of our men the children from ten to fourteen years old, and I taking the little ones. As I grow in the language I hope to make it so interesting that the class will grow, too.

We ask the prayers of women at home for the success of the Castro church.

AFRICA.

VOYAGE ENDED.

DR. ALBERT L. BENNETT, who sailed only last April to join the brethren in Bulu Land, wrote from BATANGA, June 14. He has since been heard from at Efulen, July 3, and w s intending to go on, after a few days, to Elatte.

Through the goodness of God I arrived at Batanga, well, June 5, after a somewhat uneventful voyage. The ship's doctor was ill about fifteen days and I had the privilege of caring for him, also passengers. Some Mohammedans came on board at Sierra Leone and caring for one of them as a patient gave me opportunity to talk with them. I found them polite and attentive. I put my foot on African soil for the *first time* at Batanga. I think the advice "not to land at places where the steamer stopped on the coast" is good advice and I trust will be given to others. It was hard to believe that Sierra Leone could be, as reputed, "one of the most unhealthy spots on the coast of Africa," for it looked so beautiful as we approached the anchorage. I was soon

made to understand that in spite of its beauty Sierra Leone is unhealthy. A young man out from England but two months had died, also one out four months, both from fever, several foreigners were then down with it, and a passenger who landed there carried some fever for several days afterwards.

At Accra, the capital of the Gold Coast, British possessions, I saw my first "splendid natives." They came boldly through the surf in heavy surf boats with both speed and grace. The men sit along the sides as they paddle, not on seats, for a surf boat has none. It is a wonder how they keep from falling overboard, perched up on the gunwale, the paddles going furiously but together. A sad incident occurred at Accra. A man came off to the ship with his wife having made her believe that he was going on a trip; but he had sold her. When the woman was not looking, the cruel husband left for the shore, but was soon discovered paddling away by the poor wife. She became frantic as the truth dawned on her. The man who had purchased her tried to keep her quiet; it was useless, and the poor mother's misery was added to by the crying of the little baby. I went to the captain and explained all I had learned about the case. The woman was a Mabeya. The captain ordered the second officer to put her in a canoe and send her on shore, but as soon as the canoe men realized what was intended they refused to take her. We were ready to sail and the man who had purchased the woman was beginning to feel easier in his mind, but I determined to make one more effort. The boat from our agent had not yet come off with the ship's papers; would the captain send her off in that? Yes, he would. Thank God for righting this cruel wrong. The woman would, through authorities on shore, get redress for her wrongs, for at Accra the British District Commissioner holds a court for native cases. Her purchaser also had to hand the woman the passage money which he had imprudently admitted her husband had given him.

LOOKING FORWARD TO "BEULAH LAND."

At Batanga I received a most kind welcome from missionaries and people. The surf was not bad, and once through that, a native took me on his shoulders and with great care deposited me on the beach, and then AT LAST I was on African soil and a heartfelt "Ebenezer" went up to Him who had brought me so far in safety. Brother Roberts had already welcomed me on the steamer; now, Rev. F. Hickman with Dr. and Mrs. Cox met me with warm handshakes, and I was handed letters of greeting sent all the way from Efulen. It was all so good. The natives crowded round to shake hands and in a few moments I felt at home. I have, with the aid of Mr. Roberts, already commenced repacking for my march into the "Bush." I cannot thank God enough that I am to be a "Bush man" as the inland missionaries are spoken of. I am very anxious to reach the country of the Bulu and to commence on the language. My prayer is that through the riches of His grace it may become indeed a Beulah Land.

DOCTORING AND PREACHING.

This morning I had my first case of shark bite. Here at Batanga the natives use the smallest canoes on the West Coast. They fish with their legs hanging over in the water and Mr. Shark frequently takes a fancy to the tempting morsel. This morning a man was carried in with the calf muscles somewhat badly lacerated.

Sunday I addressed the native church through an interpreter. Batanga being the metropolis, many people were dressed neatly. Miss Nassau has a little native girl who is a sweet soul; her face fairly shines. The sisters and brothers of this girl had all died, so this last one had been named *Otombako*, meaning "Passing away." Somehow I found myself much concerned over a child so young having such a depressing name. She inherits consumption and her name did not appear to me likely to encourage her. I determined to ask Miss Nassau if she would object to its being changed, and with her help we decided on *Menjenjma*, meaning "Daybreak." The little girl was delighted to change her name, and I pray that God will enable her to bring the daybreak of Christianity into many homes. It is quite possible that I have got the spelling of these two Benga words wrong, but *Menjenjma* is a dear little Christian, so it's all right anyway.

I consider this coming to Africa the most

GLORIOUS PRIVILEGE OF MY LIFE.

The people here are not so hard to reach as in China. They have no old philosophy to combat and are not steeped in conceit. Shall we not press on gladly in this work of winning Africa for Christ and will not the church at home strive to faithfully do their part? Along the West Coast of Africa, known to the world and quoted to me on my voyage as the "white man's graveyard," the glorious march of Christianity is very apparent even to a new-comer like myself; and should the angels in heaven to-day look down from the battlements on high and cry, "Watchman! What of the night?" the faithful laborers in this part of our Lord's vineyard would even now be able to lift up their heads in thankfulness and cry, "The morning cometh." And so we will have faith in Africa. There is one dear Father in heaven over all, who gave His own Son *that none should perish.*

I shall hope in my next letter to tell you in detail of my journey to Elatte, by which time, according to the brethren here, I shall be a fully developed "Bush man."

HOME DEPARTMENT

THE MISSIONARY PRAYER-MEETING FOR NOVEMBER.

General Subject—Influence of Christianity on the Social Life and Civic Institutions of Heathen Lands.

(a) Abatement of vices.
(b) Improved mode of life.
(c) Suppression of slavery.
(d) Mitigation of war—feuds.
(e) Abolition of barbarous rites—burying and burning alive—witchcraft—cannibalism, etc.
(f) Destruction of caste.
(g) Advancement of civilization—railroads, telegraphs, post-offices, administration of laws, etc.
(h) The purifying power of the Gospel.

Prayer for missionaries who are at this season arriving at their posts, for a happy adjustment to their new circumstances and baptism for new burdens: for rulers and righteous administration of law in non-evangelized lands.

HEARTS AND POCKETBOOKS.

A company of women had gathered for conference over their missionary work. The question passed from one to another, "What seems to you the greatest need in the societies with which you are connected?" Almost without exception those who were ready with an answer expressed the conviction that the great need was a deepening of spiritual life, a quickened sense of dependence upon divine strength for efficient or successful service. It was an hour of deep heart-searching and the impression made upon at least one listener was, that those women had themselves made rich attainments in that spiritual life which they desired so tenderly and so reverently for the societies in which they held positions of leadership.

Coming home and sitting down with my Bible, to think it all over, my mind has turned to two passages that have suggested the query whether there is not a closer connection than we sometimes recognize between spiritual quickening and practical Christian service. An Old Testament prophet, deploring the low state of morals and religion in his nation, tenderly pleads, "Bring ye all the tithes into the store house, that there may be meat in mine house and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." A New Testament young man, asking the best gift of the Master, was met by the answer, "Go sell—give to the poor, and thou shalt have treasure in heaven."

Was there ever such a time of empty store houses in our Presbyterian housekeeping? It has always taken careful management to make the supplies go around to all the mission fields and still to have a little left for "the stranger within our gates." We are used to being told that there can be no great enlargement of the work "this year," or that a new building must be postponed "until there is more money." But when to-day we hear of a waiting band of consecrated youth ready for service, who cannot be commissioned, when the wail comes from one field after another, "our appropriations cut down twenty-five per cent.," "twenty-six of the schools in our station closed," "no helper to be appointed for a lonely missionary who has given more than a quarter century of service," we wake up and rub our eyes and think that somebody ought to do something.

Who is the somebody? The Board of Foreign Missions? Well, they would, if they could, but they are only men, after all, with hearts and pocketbooks just like yours and mine. Perhaps we'd better put on our "near-by spectacles" and look down deep into hearts and pocketbooks over which you and I can exert some influence.

It *is* hard times and the times keep on being hard in spite of the promise of hopeful politicians, and between the lines

of our treasurer's books we read touching stories of self-denial and economy that keep our faith strong in the real devotion of a multitude of missionary workers. But somehow, when we try to fit excuses to facts, we find ourselves puzzled. How does the account balance? One thousand five hundred dollar choirs, Easter and Christmas decorations, stained glass windows, marble fonts, in the churches at home; schools closed, workers dismissed, buildings postponed, itinerating curtailed in the field abroad. Enthusiastic conventions involving large outlay; and empty missionary treasuries. Expensive hospitality, travel, bric-a-brac and bicycles, on the family expense account,—and "Our society sends less than usual this year, but we hope that others will do enough better to make up." Shall we come close and peep into the cash account in the back of our own personal diaries? You don't need my help there.

Perhaps some of us will find entries that will remind us that generous impulses sometimes run away with our judgment and our justice. Thrilling appeals, heart-rending stories, the eloquence of broken English, outside benevolences of every variety have won money from purses that have been empty when missionary pay-day came around. There will be just as many and just as urgent appeals this year, while *our* schools in Syria are closed and the waiting fields in Siam are untilled.

Dr. Duff told us years ago that we were only "playing at missions." The time has come for work and it is a work that costs. The child grows up in the home and the mother has to sit up at night to let out tucks in the little frock, or her own wardrobe must be simpler because more cloth is needed for the child's garments; but would she rejoice in such a stunted growth that the five-year-old dress would fit the ten-year-old child? Is the sacrifice of time and taste too great for the mother's heart?

Our missionary work has outgrown its first beginnings. Two cents a week and a prayer may still be the limit, and beyond the limit, for many givers, but there is a growing need to-day that only enlarged offerings can supply.

Deeper spiritual life? Yes, we do long for it, and the gift of God cannot be bought, but as we seek it on our knees, let us hold our treasures very loosely in our hands, and as our Father makes known to us the greatness of our opportunity, let us think not of sacrifices but of privilege. A year of honest drawing near to God will be a year of learning in the school of Christ, and among the learners may be some who will find that there are better investments for their thousands than bonds and bank stocks; but to more of us the lesson will be one of proportion, and we shall cancel some of the "must haves," and by careful multiplication and division find for our fourth term a larger sum to lay upon the altar of our Lord.

N.

TWO SILVER ANNIVERSARIES.

The Woman's Missionary Society of the First Presbyterian Church of Bridgeport, Conn., celebrated its Silver Jubilee by special services in the afternoon and evening of June 9. Invitations were extended to all the churches in the city and sent to all original members.

The afternoon meeting was devoted to the history of the work among the women of the church from its foundation. Three papers were read, the first being that of Mrs. F. N. Benham, entitled "A Few Things Not on Record," a very bright paper, relating to the work of the women before the society was formed. Miss C. B. Wheeler gave the history of the society during the first fifteen years and Mrs. J. H. Randall for the last ten years.

There was a roll-call of original members and former presidents. Of seventeen charter members, ten responded by letter or in person. At the close of the afternoon an informal reception was held and a collation served.

The evening meeting was open to men as well as women, and they were largely in the ascendant. The pastor, Rev. H. A. Davenport, presided. A summary of the work of the twenty-five years was given by Mrs. Benham, after which Miss Holmes, formerly of Syria, gave the address of the evening, which was listened to with intense interest.

An offering was made at both services. The church rooms were beautifully decorated, and fine music varied the programmes. In spite of the most violent storms for years, the meetings were well attended—in the afternoon two-thirds of the number being guests.

This society was the first formed in the Presbytery of Westchester, auxiliary to the Woman's Board of New York.

H. J. MacMillan.

The Silver Anniversary of the Ladies' Foreign Missionary Society of Tarentum, Pa., was celebrated on June 24. The church was made beautiful with palms, ferns and flowers, the walls on either side of the pulpit bearing the dates 1872–1897 in silver. Many invitations had been issued for the event, and we had the pleasure of greeting not only members in former years, but a large number of friends from neighboring societies.

The meeting was opened with devotional exercises conducted by Mrs. McAlpin. The address of welcome was made by Mrs. A. F. Walker, wife of the pastor, and the response by Mrs Julia Scott of Allegheny. An interesting historical sketch was given by Mrs. J. M. Esler.

In Memoriam for the twenty-four sisters who had been promoted during these years was read by Mrs. J. C. Dunn, followed by a complete report of all the work done by the Bands that have been fostered by the society, and an earnest appeal for their continuance by Mrs. A. S. Warner.

The claims of Foreign Missions were presented and ably advocated by Mrs. J. P. E. Kumler, the Home by Mrs. J. McKelvy and the box work by Mrs. Scott.

The evening exercises were opened with an anthem by the choir. The address of Mrs. E. E. Swift on "Parochial Schools" was presented in a forceful manner and well received.

After a solo by Miss Cornelia Karns, Rev. J. C. R. Ewing, D.D., of Lahore, India, gave an account of his labors amongst that people, which was listened to with marked attention.

The exercises were concluded on the following Sabbath by an anniversary sermon by the pastor. An offering of twenty-five dollars marks the twenty-fifth mile stone.

A. M. Dunn.

Christian Missions and Social Progress, by the Rev. James S. Dennis, D.D. (Fleming H. Revell Company.) To be published in two volumes at $2.50 each; profusely illustrated, about 500 pp. First volume just out.

SINCE LAST MONTH.

ARRIVALS.

August 17.—Miss M. E. Cogdal from Shanghai, China. Address, Winfield, Kans.

August 20.—At New York, Miss E. R. Williamson from Curityba, Brazil. Address, 410 S. 23d St., Philadelphia, Pa.

August 23.—At New York, Miss M. C. Davis from Woodstock School, India. Address, Clifton Springs, N. Y.

August 23.—At New York, Rev. J. J. Lucas from Allahabad, India. Address, Wooster, Ohio.

August 25.—At Tacoma, Wash., Rev. and Mrs. J. A. Silsby from Shanghai, China. Address, Orient, Long Island, N. Y.

August 28.—At New York, Mrs. J. L. Potter from Teheran, Persia. Address, Ledgewood, N. J.

August 28.—At New York, Rev. S. L. Ward from Teheran, Persia. Address, Wooster, O.

August 31.—At New York, Rev. and Mrs. D. C. Montgomery from Barranquilla, Colombia, S. A.

DEPARTURES.

August 25.—From New York, Mr. E. A. Ford, returning to Africa.

September 2.—From San Francisco, Miss Isabella A. Griffin, returning to Laos.

September 2.—From San Francisco, Rev. Hugh Taylor and family, returning to Laos.

September 4.—From New York, Mrs. W. J. Clark, returning to Lodiana, India.

September 11.—From New York, Mr. and Mrs. Jolly and child, returning to the West India Mission, leaving three children in this country.

Rev. Lewis F. Esselstyn and family, returning to Teheran, Persia.

September 13.—From Vancouver, Dr. Mary L. Burnham, to join the W. Shantung Mission.

Rev. and Mrs. Henry W. Luce, to join the Shantung Mission.

Rev. and Mrs. F. S. Curtis, returning to West Japan.

Dr. Eva H. Field, to join the Korea Mission, at Seoul.

Miss Esther L. Shields, to join the Korea Mission as trained nurse.

Rev. Wm. B. Hunt, to join the Korea Mission, at Pyeng Yang.

Rev. and Mrs. S. F. Moore, returning to Korea.

Rev. and Mrs. Cyril Ross, to join the Korea Mission, at Fusan.

September 15.—From New York, Rev. and Mrs. J. M. Goheen and youngest child, returning to Kolhapur, W. India, leaving four sons in this country.

Rev and Mrs. Frank O. Johnson, to join the Lodiana Mission, India.

RESIGNATIONS.

Miss Clara Giddings, India. Appointed, 1888.

Rev. Alfred E. Street, Hainan. Appointed, 1892.

DEATH.

July 15.—At Ratburee, Siam, only six months after arrival, Rev. F. I. Lyman.

To the Auxiliaries.

[For address of each headquarters and list of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.

Directors' meeting first Tuesday, and prayer-meeting third Tuesday of the month, in the Assembly Room, each beginning at 11 o'clock A.M. Visitors welcome.

Our Home Secretaries' annual autumn letter is this year presented to Presbyterial Presidents, and through these faithful officers our entire constituency will learn of the Parent Society and of its earnest desire in regard to every department of our work.

MISS ANNA K. DAVIS of Tokyo has returned to her home in Pittsburg on furlough and we are sorry to say with impaired health. Let us show our love for her and appreciation of her faithfulness by not calling upon her for any missionary service until her strength is fully restored.

REV. AND MRS. J. M. GOHEEN, our veteran missionaries, and Dr. Emily Marston, now fully restored to health, are outward bound for India. Miss Foster, the trained nurse appointed to Miraj Hospital, will join them in England. Let love and prayer follow them.

WE grieve to record the death of our faithful missionary, Mrs. C. B. Newton of India. She went to India in the early days of our Society as Miss Margaret Thompson (sister of Miss J. C. Thompson, the first editor of WOMAN'S WORK,) and was there married to Rev. C B. Newton. Her health, never very robust, necessitated her coming to this country last year, but she was so anxious to rejoin her husband and take up her share of his burdens that she returned alone last winter. She made a short call at our rooms a few days before her departure and seemed so cheerful and so full of bright anticipations that we can hardly realize that her service in India has ended. We commend her friends and especially the motherless children to the only Comforter!

THE "dear old *Rang Mahal*," writes Mr. Ewing of the building which our Bands and Junior Endeavor Societies are asked to rebuild as their special work for this year, "was given to Dr. Forman many years ago by the British Government. This was the first school established in the northern Punjab, in which the English language was taught. It has undoubtedly exercised a greater influence than any other school." The building is now in so dilapidated a condition that it must be abandoned unless the funds can be provided to restore it. The words *Rang Mahal* (pronounced Rung Măhull) mean Colored Palace. The sum called for is $1,455.33.

FOR October topic, *Medical Missions*, we would recommend as helps: Medical Missions, Training of Women for Medical Missionary Work, What Our Missionary Doctors Do, each 2 cts., 15 cts. per dozen; and for Persia, the country for the month, Dr. A. Grant (A Hero), Some Visits to Christless Homes, 2 cts. each, 15 cts. per dozen; Flash Lights on Persia, 3 cts., 30 cents per dozen; Twenty-five Years in Persia, by Miss Jewett, 10 cts.

NEW leaflet—*Our Presbyterian Missionary Hospitals and Dispensaries*, 3 cts., 30 cts. per dozen. The following new leaflets issued during the summer will be helpful in general work: *As Poor, Yet Making Many Rich*, *The Society and Myself*, *Eleven Reasons for Attending Missionary Meetings*, each 2 cts., 15 cts per dozen. Idealize—Realize, 1 ct., 10 cts. per dozen.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A. M. Visitors welcome.

NOT a Friday meeting has been omitted here, unless on a legal holiday, for very many years. Whoever can spend the hour from ten to eleven at the meeting will not regret the time and will probably plan to attend again.

AS the Synodical meetings are generally held this month, we hope the officers will remember the duty laid upon them in regard to the case of the Young People's Societies, stimulating and informing them in Foreign Mission work. The letter sent to the Secretaries says:

"By this action great responsibility is placed on our Synodical and Presbyterial C.E. Secretaries. The whole missionary force of the Presbyterian C. E. in our territory is now open to us and its development will depend very greatly upon the manner in which we improve this opportunity. Lists of societies formerly contributing through New York will be furnished each Synodical and Presbyterial Secretary as soon as possible, and it is hoped that each one will be promptly written to, or better, visited. Wherever societies desire to retain the speeial object to which they have contributed, they can do so still, sending the money through the Presbyterial Treasurer of the Women's Board.

"It is hoped that all of the C. E. Societies in the Synod may work together as far as possible, so that the spirit of friendliness and brotherhood, characteristic of this organization, may be developed. By working together for one large object, as the salary for a missionary, it will be more practicable to furnish frequent information than when local societies support small objects."

FOR the October subjects, Persia and Medical Missions—*Historical Sketch of Persia*, 10 cts.; *Question Book*, 5 cts.; *Flash Lights on Persia*, 3 cts.; *Dr. Asahel Grant*, 2 cts.; *Annals of Justin Perkins* and *Women and the Gospel in Persia*, each, cloth, 30 cts.; paper, 18 cts.; *Medical Missions in India*, 10 cts.; *About Foreign*

Hospitals and Dispensaries, 5 cts.; *Our Hospitals and Dispensaries*, 3 cts.

In our library we have *The Tennessean in Persia; Persia, Eastern Mission; Persian Life and Customs; Medical Missions.* These books we loan for two weeks with privilege of renewal for two additional weeks, the borrower paying cost of transportation.

The Year Book for 1898, price 10 cts., will soon be ready.

Address W. P. B. M., Room 48 McCormick Block, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., corner 20th St, the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at the same hour.

OUR first monthly prayer-meeting for the season will be held on October 6. May it prove an inspiration for the work before us. In proportion as we realize the unspeakable preciousness of the Gospel of Christ to *us* will we wish to give it to others.

ERE this magazine reaches its friends, we expect that two new representatives of our Board will have sailed from Vancouver on September 13 for their field of labor.

MISS SHIELDS will find her work as a missionary nurse in Seoul, Korea, taking the place made vacant by the death of Miss Jacobson. Dr. Mary L. Burnham, who has for several years been preparing for medical ministry abroad, under the care of our Board, will go to Chinanfu, China. Dr. Burnham's support will be gained, we trust, from the offerings of our children. Already a most interesting contribution has come from a sewing-school connected with a mission church in New York City. Eleven dollars, which are the result of a year's savings for China, have just been handed in by these children for this purpose. Five dollars of this sum came in pennies. Truly this is a precious offering and must cheer the heart of our dear young friend as she goes to her arduous and responsible labor.

THE children in some of our city mission Sabbath-schools are being trained to systematic giving in a way many others might emulate. In one the response to the roll call is expected to be "good, clean, and a penny." The self-denials of some of these poor little ones for others without the Gospel are most touching.

WE would again remind our friends of the desirability of obtaining promptly copies of the Year Book of Prayer for 1897.

OUR list of leaflets especially available for October is as follows:

On Persia.—Flash Lights on Persia, 3 cts. each.; Dr. Asahel Grant (Hero Series), 2 cts. each; God My Exceeding Joy, 2 cts. each; Question Book on Persia, 5 cts. each; The Historical Sketch, 10 cts.

Medical Missions.—Missions for Soul and Body, 2 cts. each; Medical Missions, 2 cts. each; What Our Missionary Doctors Do, 2 cts. each; Woman's Medical Work in Foreign Missions, 3 cts.; Foreign Hospitals and Dispensaries, 3 cts.

Northern New York.

WE trust that all our workers have returned home refreshed and invigorated, ready for aggressive work this fall and winter. We hope to hear that all our Auxiliaries are seeking to "lengthen their cords and strengthen their stakes," by enlisting the co-operation and sympathy in the work of every woman in their respective congregations.

We would recommend as an aid to the accomplishment of this end a larger use of missionary literature. One cannot be expected to be interested in that of which they are ignorant.

WE would urge all Secretaries of Literature in our societies to commence at once a thorough canvass of their churches for subscribers to the magazine, sample copies of which will be supplied on application to Miss C. A. Bush, 29 Second St., Troy, N. Y. We also hope that all subscriptions will be promptly renewed. Prompt renewal saves much time and trouble at 156 Fifth Ave.

AT this writing we are anticipating a helpful meeting at Cambridge, September 30. As WOMAN'S WORK will be in the hands of all its readers by that date, we would urge upon those of our number who cannot attend to have the meeting and those who are to take part in prayerful remembrance.

WE would again suggest to the Treasurers of our Auxiliaries and Bands that as far as possible they forward their monies to the General Treasurers quarterly.

From San Francisco.

Board meeting first Monday of each month at 920 Sacramento St. Business meeting at 10.30 A.M. Afternoon meetings and exercises of the Chinese girls in the Home at 2 P.M. Visitors welcome. Executive meeting at the Mission Home on the third Monday. Each other Monday at 10.30 there is an half-hour meeting of prayer, the reading of missionary letters and a welcome to missionaries. To these meetings strangers are cordially welcomed.

THE Christian Endeavor Convention is a thing of the past. Now, as missionary workers, let us look forward to the Synodical Meeting in September, and the Semi-annual Meeting in November, the latter at our Mission Home. Missionary extension had a prominent place in this convention.

LETTERS from Miss Wambold of Korea, Mrs. Naylor of Kanazawa, Japan, Hoorma of Persia and many other missionaries of our Board are finding their way rapidly to the Christian Endeavor Societies. Those who desire missionary literature or letters direct from mission

fields have only to write to 920 Sacramento St. The Secretary will reply at once.

WE are to lose Mrs. Ketchum of Berkeley, but the North Pacific Board will welcome her as she leaves us for Salem, Oregon.

DR. ALICE FISH has returned from hospital work in Philadelphia to go out to Korea under the Occidental Board. She is a "child of the church" and an able physician. Korea needs such as never before. She goes as a very "special object."

THE Occidental Board rejoiced in the gift of $1,000 from one of her loyal members in San Jose. That money found itself *en route* to New York before it had hardly entered our Treasurer's hands. Every thousand dollars given stops interest being paid. *Mrs. P. D. Browne.*

OUR mission has been afflicted! The last weeks have been full of sorrow at our Rooms. Monday, July 26, Miss Culbertson was carried out of the Home to begin her long journey across the Continent, with the hope of recovery, when she reached *home!* Her Chinese girls came to say their sad farewells; her attached physician, Dr. Scott, was with her; the beloved sister from the East and the niece who all these three years had so tenderly cared for her; ladies of the Board and missionaries were all there to do for her the last loving acts of affection. All would rather she had remained in the Home, but "If I were sure I should die to-morrow, I would go," were her last words, and who could say her nay? When told by her physician that she might not live to reach her old home, she showed no fear, but calmly planned for her going. None of us will soon forget her last words of hope. Everything that skill and affection could do was done to make her comfortable. But when within a few miles of her home, at Avon Springs, N. Y., "God touched her and she slept."

Miss Culbertson became Matron of our Chinese Home in June, 1878, and ever since she has been a brave defender of the poor oppressed Chinese women. More than seven hundred women and children have been protected or rescued from the worst slavery under the sun. Her firm belief was that God had so ordered her life that she should come into this work of rescue for lost ones. "This one thing I do," and "In His Name!" were her watchwords. When once she learned the needs of a poor girl, she studied the possibilities of getting her, and though often threatened with violence, she went right on, and almost always succeeded in getting the girl.

She was strong in body and firm in health until the past three years. She had great strength of character and studied people well. Such characteristics not only assured her success on special occasions, but gave her the confidence of the police, the courts and all public officials before whom she often appeared. If presenting the case of some girl *twelve* times before the court did not secure her, she went thirteen times! as she did in one case.

This public work was only one phase of her beautiful life. How motherly, how tactful she was in winning her girls for the good. They not only called her mamma, but loved and honored her as a mother. How lovingly she always spoke of her hundred grandchildren! Little Ah Lou was dear as her own child. How pathetic when she stole up to her missionary friend and asked if she might be a King's Daughter "to take Mamma Culbertson's place."

Among her last words to me were, "You know so well what the women need; you will help Miss Cameron, won't you, to do for them what I would have done?" And long will her prayer that we might have strength to do this rest like a benediction upon us both.

Beautiful memorial services were held at the Home by the ladies of the Board; the ministers offered resolutions of respect; the Chinese merchants requested her to remain in California, and all classes expressed sorrow at her death. A service was held in the Chinese church by the King's Daughters and a lovely floral chair occupied the place where she always sat.

The Sabbath morning service at the church was most solemn and impressive. Tender words were spoken by the pastor and his assistants, her favorite hymns sung and her pew covered with fragrant flowers.

She was honored and loved in the churches, in homes where she visited and among the Chinese. We say she *died.* "But all the glorious company of heaven do say—she *lives!*"

(*Mrs. I. M.*) *M. D. Condit.*

NEW SOCIETIES AND BANDS.

DELAWARE.
Head of Christiana, S.C.E.

OHIO.
Carlisle, S.C.E.
Chillicothe, 1st Ch., Golden Links.
Osborne, S.C.E.

PENNSYLVANIA.
Bethlehem, S.C.E.
Neshannock, S.C.E.
Philadelphia, 4th Ch., Jr. C.E.;
" " S.C.E.
Sharon, S.C.E.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1897.

[PRESBYTERIES IN SMALL CAPITALS.]

CARLISLE.—Harrisburg, Market Sq. Ch., Mrs. S. J. M. McCarrell, $50.00

CHILLICOTHE.—Bloomingburgh, 6; Chillicothe, 1st, 25; Y. L.B., 47.35; 3d, 4.07; Concord, 7.15, S.C.E., 1.25; Frankfort. 2; Greenfield. 17; Hillsboro, 18.50, Sycamore Valley Branch, 3.45; McArthur, S.C.E., 63 cts.; Mt. Pleasant. 5; Pisgah. 7; Salem, 11, S.C.E., 10; Washington C. H., 7.36, Y.L.B., 50 cts.; Wilkesville, 10; Wilmington, 6.50, 189 76

CINCINNATI.—Bethel, 3.32; Bond Hill, 5.45; Cincinnati, 1st, 25, Golden Circle, 3.26, King's Messengers, 10, S.C.E., 10.95; 2d, 39.05, Y.L.S., 7.72; 3d, S.C.E., 16; 5th, 4.35, S.S., 3.10; 7th, 17.25; Avondale, 138.33, S.C.E., 10; Bethany, 2; Knox, 2.30; Mohawk, 5.75; Mt. Auburn, 79.38, S.C.E., 9.10; Walnut Hills. 45; Fullerton, 3.50; Humphrey, 12.50, S.S., 11.70, Primary Sch., 15; Cleves & Berea, 35; Delhi, 10; Glendale, 18.88; Hartwell, 6; Lebanon, 16; Linwood, 7.50; Lockland, 2.30; Loveland, 10.58; Madeira, 2.66; Montgomery, 4; Morrow, 5; Norwood, 9.20; Pleasant Ridge, 10; Westwood, 12.90; Wyo-

ming, 42.82; Mrs. J. D. Hubbell, 1; A Friend, 3; Plate Collection, 23.74, 673.94

DAYTON.—Dayton Mem'l, 10; Fletcher, 1; Middletown, 17.56, S.C.E. Jr., 1.50; New Paris, 1; Piqua, 14, S.S., 39; Seven Mile, 5.85; Springfield, 1st, 19, S.C.E., 25; 2d, 30, Y.L.B., 26; 3d, 18.55; Troy, 25, Mrs. S. R. Drury, 10; 2d, Soc., 18.75; Xenia, 19.50, S.S., 6.17; Mrs. L. S. Thomas, 2, 289.88

HUNTINGTON.—Altoona, 36.16, S.C.E., 5; Bellefonte, Elliott Bd., 2.60; Bellwood, S.C.E. Jr., 2; Clearfield, 27.17; Curwensville, 15.40; Duncansville, 5, W. Workers, 4.30; Huntington, 42.50, S.S., 5.13; Kylertown, 5; Lewistown, 80: Lower Spruce Creek, 11; Philipsburg, 2.53; Pine Grove, 17; Sinking Valley, 17; Spruce Creek, 157; Tyrone, 43.25, Moore Bd., 5, S.C.E., 25; Williamsburg, 20; Winburne, 9, L.L.B., 1; Collection 22d Annual Assembly, Clearfield, 55.60, 593.64

JERSEY CITY.—Garfield, S.C.E., 2; Hackensack, 10; Jersey City, 1st, 50; 2d, S.S., 8.50; Passaic, 1st, 47; Paterson, East Side, 5; Ch. of the Redeemer, 28.47; Rutherford, 15.45, 166.42

KITTANNING.—Apollo, 33.26, Hopeful Bd., 2.45, Faithful Workers, 1.79; Elder's Ridge, 22; Harmony, 7; Indiana, 143.75; Marion Centre, 8.50; Saltsburg, 30; West Lebanon, 11.45, 260.20

MORRIS AND ORANGE.—Dover, 3.60; Madison, Bd., 10; Orange, Central, 120, Boys' Brigade, 50 33; Schooley's Mt., 9, 192.93

NEWARK.—Bloomfield, Westm'r, A Member, "special," 50.00

NEWTON.—Belvidere, 1st, 40, Mrs. Albertson, 25, S.C.E., 6.69, Primary Sch., 15; 2d, 30; Blairstown, 72; Stewartsville, 12; Wantage, 2.70, 203.39

PHILA. NORTH.—Germantown, 1st, Mrs. J. Graham, 50.00

ST. CLAIRSVILLE.—Scotch Ridge, 8.40

WELLSBORO.—Tioga, 5.00

MISCELLANEOUS.—Covington, S.C.E., 4; Cincinnati, Poplar St., S.C.E., 1.55; N. Warren, Pa., S.C.E., 5; Plainfield, N. J., 1st, S.C.E., 12; Cleveland, Euclid Ave., S.C.E., 25; Doe Run, S.C.E., 2.25; Colora, Md., S.C.E., 10; Circleville, O., S.C.E., 4; Erie, Central, S.C.E., 2.50; Manasquan, 1st, S.C.E., 10.80; Cleveland, Woodland Ave., King's Daughters, 14; Mill Creek, S.C.E., 30; Bantam, O., S.C.E., 2.41; Newark, N. J., Bruce St. Chapel, S.C.E. Jr., 5; Johnsonburg, Pa., 1st, S.C.E., 4.40; Johnstown, Pa., S.C.E., 8; Sugar Hill, Pa., S.C.E., 10; Frankford, Pa., S.C.E., 12; Allentown, Pa., S.C.E., 5; Delaware, N. J., S.C.E., 10; Wyoming, N. J., S.C.E., 10, through Mr. C. W. Hand, Treas. (187.91); Lebanon, Pa., A Friend, for Debt, 2.50; Newtown, Pa., Miss R. C. Allen, 5; Northfield, Mass., Miss Alice Morrison, 5.50, 200.91

Total for August, 1897, $2,934.47
Total since May 1, 1897, 16,955.47

MRS. JULIA M. FISHBURN, *Treas.*,
September 1, 1897. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1897.

BLACK HILLS.—Rapid City, C.E., $10.00

BLOOMINGTON.—Clinton, 25; Gilman, C.E., 6.75; Minonk, 4; Onarga, 10; Paxton, 7.55; Pontiac. 13; Waynesville, 5, 71.30

CAIRO.—Bridgeport, 5; DuQuoin, 19; Shawneetown, 6.75, 30.75

CEDAR RAPIDS.—Blairstown, 2.60; Cedar Rapids, 3d, C.E., 5; Coe College, C.E., 50; Clinton, C.E., 5, 62.60

CHICAGO.—Chicago, Central Pk. Ch., 5; Fullerton Av. Ch., 3.25; Bethany Ch., C.E., 5; 2d, 10; 4th, 145.05, Mrs. A. D. Wheeler, 20; 5th, 8.42, C.E., 10; Hyde Pk., 20; Scotch-Westm'r Ch., 5; Evanston, 1st, 210; Lake Forest, Y.P.S., 23.19; Wilmington, C.E., 2.50; Anon., A Vacation Gift, 5, 472.41

CHIPPEWA.—Ashland, 15; Chippewa Falls, 15; Eau Claire, 15; Hudson, 10; West Superior, 10, 65.00

CORNING.—Bedford, 4.65; Clarinda, 15; Emerson, 2.70; Lenox, 3.50; Shenandoah, 4.35, 30.20

DENVER.—Brighton, 5, C.E., 10; Denver, Central Ch., 27.74, 42.74

DETROIT.—Detroit, Grand River Av. Mission, C.E., 4.50

FORT DODGE.—Dana, C.E., 3.00

FLINT.—Caro, 5; Croswell, C.E., 13; Fenton, 4.10, C.E., 1.20, Jr. C.E., 50 cts.; Flint, 15; Lapeer, 22; Marlette, 2d, 7, 67.80

FREEPORT.—Belvidere, 3.85; Galena, 1st, Y.L.C., 2; Rockford, Westm'r Ch., C.E., 3.41; Winnebago, 11.75, 21.01

GUNNISON.—Gunnison, 10, C.E., 10, 20.00

IOWA.—Fairfield, C.E., 11.15

INDIANAPOLIS.—Indianapolis, 2d, Mr. W. S. Hubbard, 231.31; 7th, C.E., 10, 241.31

KALAMAZOO.—C.E., Sturgis, 1st, 6.50

LAKE SUPERIOR.—Marquette, 1st, 8, Lake Superior Bd., 25; Menominee, Jr.C.E., 15; Negaunee, 3; Sault ste. Marie, 20, 71.00

MADISON.—Baraboo, 8; Beloit, 10; Janesville, 33; Lima, Boardman Bd., 8.33; Lodi, 8; Madison, 15; Portage, 11; Reedsburg, 5, 98.33

MINNEAPOLIS.—Minneapolis, Bethlehem Ch., 5.75; 1st, 10.60, Jr. C.E., 1.25; Grace Ch., 3; Stewart Mem'l, 9.60, 30.20

NEBRASKA CITY.—Pawnee City, C.E., 10.00

OTTAWA.—Aurora, 3.59, C.E., 6.70; Mendota, 6; Waltham, 5, 21.29

PUEBLO.—Pueblo, 1st, Jr. C.E., 5.00

SAGINAW.—Alma. College C. A., 15.12; Alpena, 1.65; Bay City, 8.92, C.E., 8.98; Saginaw, Grace Ch., 9.80; 1st, 50, Jr. C.E., 5; W. Bay City, 31.65, 131.12

ST. CLOUD.—Spring Grove, C.E., 5.00

ST. PAUL.—St. Paul, Central Ch., 10; Dayton Av. Ch., C.E., 18; 1st, 5, C.E., 15; House of Hope Ch., 12 25, 60.25

SCHUYLER.—Carthage, 8; Wythe Ch., Macomb, 20, Miss Sara J. Park, 20; Mt. Sterling, 16.25, Earnest Workers, 5; Perry, 5, 74.25

WINNEBAGO.—Appleton, Mem'l Ch., 10; Fort Howard, 17; Marinette, 17.12, C.E., 6.25; Marshfield, 11.25; Oconto, C.E., 22.50; Stebens Pt., 10, 94.12

WINONA.—Albert Lea, 3; College Circle, 9; Austin, C.E., 6; Chatfield, 5, C.E., 1; Owatonna, C.E., 5; Pratt 1; Rushford, 8; Washington, 9.52, C.E., 86 cts., 48.38

MISCELLANEOUS.—Ithaca, Mich., Jr. C.E., 2.28; Kewanee, Ill., C.E., 10.90; Anon., 12 cts., 13.30

Total for month, $1,822.51
Total since April 20, $9,782.56

MRS. C. B. FARWELL, *Treas.*,
CHICAGO, August 20, 1897. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1897.

BINGHAMTON.—Afton, Mrs. M. G. Hill, 1.63; Binghamton West, 3; Cortland, 28; Owego. 30, $62.63

BUFFALO.—Buffalo, Central, 50; Lafayette Ave., 6; North, 25.75; Silver Creek, 13, 94.75

CAYUGA.—Aurora, 25.00

CHEMUNG.—Elmira, North, S.S., 2.11, Primary, 3.73; Montour Falls, 6.90, Mrs. Mulford, 1, 13.74

GENESEE.—Attica, 11.70, S.S., 6.25; Castile, 13.80, S.S., 5.20; Leroy, Estate of Mrs. Mary A. Taft, 200; Perry, 10; Warsaw, Y.W.S., 17, 263.95

HUDSON.—Hopewell Ch., Willing Hands, 6.04; Middletown, 2d, Soldiers of the King, 37.25; Milford, Pa., 2.13; Mt. Hope, 5; Monroe, 10; Nyack, Jr. C.E., 10; Port Jervis, 4.05; Ramapo, 12.60, 87.07

NEW YORK.—New York, Central, Jr. C.E., 25; First Union, 14; Over Sea and Land, S.S., 11, 50.00

NIAGARA.—Albion, 18.75, C.E., 14.35; Barre Centre, 3.18; Lockport, 1st, 26, Y.L.S., 6.60; Medina, 6; Niagara Falls, 1st, 12; North Tonawanda, 6.89; Somerset, 5, 98.77

ST. LAWRENCE.—Adams, 3.49; Gouverneur, 19; Hammond, 22; Watertown, 1st, 60, 104.49

UTICA.—Oneida, C.E., 3; Utica, Bethany, 100, 103.00

WESTCHESTER.—Bedford, C.E., 25; Carmel, Bd., 6; Mt. Vernon, 1st, 11.25; Peekskill, 1st and 2d, 15; South East, 5; White Plains, 6, 68.25

Total, $971.65
Total since April 1, 1897, $10,460.18

MISS HENRIETTA W. HUBBARD, *Treas.*,
156 5th Ave., N. Y. City.

MRS. HALSEY L. WOOD, *Asst. Treas.*,
116 West 129th St., N. Y. City.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month ending August 24, 1897.

AUSTIN.—San Antonio. C.E., $9.50

EMPORIA.—Winfield, C.E., 5.00

LARNED.—Arlington, 3; Burrton, 1.65, Mrs. W. H. Wilson, 5; Freeport, 3; Garden City, 5.45; Hutchinson, C.E., 5; Lyons, 5; McPherson, 4.25; Pratt, 45 cts., 32.80

NORTH TEXAS.—Denison, 1st, Jr. C.E., 6.00

PALMYRA.—Canton, 2.70

SOLOMON.—Herrington, Jr. C.E., 4.75

Total for month, $60.75
Total to date, $1,532.51

MRS. WM. BURG, *Treas.*,
August 24, 1897. 1756 Mo. Ave., St. Louis, Mo.

INFORMATION
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CONSERVATION, INC.